

THE PALESTINE EXPLORATION FUND

LAST YEAR AND THIS.

I. EXPLORATION.

THE principal EXPLORATION work of the year 1885 has been that executed for the Committee by Herr Gottlieb Schumacher. The memoir accompanying his map has been published under the title of "Across the Jordan," and a copy has been presented to every subscriber of the Fund who asked for it—the Committee considering that it was useless to send copies to those who had not sufficient interest in the subject to express their wish to possess a copy. The work is illustrated by 160 drawings, maps, and plans, executed in the same style as that of the "Memoirs," and is furnished with an index by Mr. Guy le Strange, who also superintended its production. It is the memoir of a part of the country covering 200 square miles, and that in the least visited and least known district on the east of the river. The whole of the first edition has been taken up, and a second edition will be ready immediately. Those who have not yet received copies will do so very shortly. Meantime the lists are still open for the reception of new names. The book is uniform with the cheap edition of Captain Conder's popular works "Heth and Moab" and "Tent Work in Palestine." The work is enriched by the publication with it of the valuable papers by Mr. Laurence Oliphant and Mr. Guy le Strange, which had already appeared in the *Quarterly Statement*. These papers, together with notes of discovery by Dr. Selah Merrill, Herr Hanauer, Canon Tristram, and Mr. H. Chichester Hart, complete the exploration work of the year so far as it has been received.

We have, however, the pleasure of announcing that Herr Schumacher has successfully carried out ANOTHER SURVEY for the Society, this time in northern Ajlûn. The portion surveyed is five hundred miles in that piece of country bordered on the north by the Shar'at el Menâdireh, on the west by the Ghôr or Jordan Valley, on the south by Tibni, and on the east by Irbid Beit Râs and the Wâdy Semâr, which joins the Shar'at el Menâdireh near Arâk el Heitaleyeh. A greater number of ancient and modern sites was collected here than in the previous survey. Special plans have been

made of Mkeis (Gadara) and Beit Râs (believed by Herr Schumacher to be Capitolias). Another great field of dolmens was found near Irbid.

Herr Schumacher also crossed the Jaulân and Hauran once more, and was able to add more names to the map. At Abdîn he found a Greek inscription.

The map and memoirs of the survey will arrive, it is expected, in February. The Committee have not decided upon the form and method of publication.

The EXPLORATION work of 1886 will follow in the same lines, and, we hope, will show equally good results. Little by little we are rescuing the unknown parts of the country from obscurity, and bringing them, with their ruins, under the surveyor's hands, if not by the rapid methods by which the Survey of Western Palestine was accomplished, yet by safe and scientific methods, and at much less cost.

II. MAPS AND PUBLICATIONS.

The MAPS spoken of in the January circular as in course of preparation by Mr. Armstrong are now executed, but it is desirable to keep them back until Herr Schumacher's work can be laid down on them. Mr. Armstrong has also prepared an ALPHABETICAL LIST of Old and New Testament names, with their modern identifications according to the latest discoveries. This List is under revision by Sir C. Wilson.

An INDEX has been prepared for the whole of the work called the "Survey of Western Palestine." It is in three parts, and consists of—

- (1) An Index of Scriptural References, prepared by Mr. Armstrong.
- (2) An Index of Hebrew Names and Words, prepared by the Rev. Dr. Ginsburg.
- (3) A general Index to the seven volumes which form the work, and to Professor Hull's Memoirs, prepared by Mr. J. E. Stewardson.

The GEOLOGICAL MEMOIR by Professor EDWARD HULL, F.R.S., is now nearly ready. It is printed uniform with the "Survey of Western Palestine," to which it will form a complementary volume. Its price will be ONE GUINEA, but to subscribers TWELVE SHILLINGS AND SIXPENCE. It is illustrated with maps and sections.

The NATURAL HISTORY MEMOIR by Mr. H. CHICHESTER HART will be sent to the Press as soon as Professor Hull's work is issued. The drawings for this work are already prepared. The price and particulars will be announced in April.

There remain to be published Captain CONDER's "MEMOIRS OF THE SURVEY OF EASTERN PALESTINE," so far as it has been accomplished. These are extremely copious and full of the most varied information. The whole part of the country covered is little more than a single sheet of the map in extent, and yet the Memoirs will fill a whole volume. There are over 400 drawings.

It has now been decided to issue these Memoirs as volume the 1st of the "SURVEY OF EASTERN PALESTINE," uniform with the "Survey of Western Palestine." A limited number of 500 only will be printed, and

the volume will be issued at the price of two guineas, provided a sufficient number of names are entered. A circular is in preparation, which will be issued as soon as possible. Meantime names of subscribers will be received by the Secretary.

As regards the DRAWINGS of M. LECOMTE which are still unpublished, it is not expected that we shall be able to publish them this year.

We have also the pleasure of announcing that Mr. GUY LE STRANGE has undertaken to prepare for the Committee a work much wanted, namely, the GEOGRAPHY of Palestine, according to the earliest Persian and Arabic geographers. He hopes to get the work completed in about twelve months.

Captain CONDER, who has now returned to England, has promised to continue working for the Society as occasion may offer.

The paper by Sir CHARLES WARREN on the Arab tribes of the Desert, promised in last January's *Quarterly Statement*, has been placed in our hands by him since his return from South Africa and will be published in April.

Other papers have been received or promised by the Rev. Professor SAYCE, the Rev. GREVILLE CHESTER, the Rev. W. F. BIRCH, Herr CONRAD SCHICK, Herr HANAUER, and Mr. LAURENCE OLIPHANT.

As regards the remaining copies of the "SURVEY OF WESTERN PALESTINE," they are in the hands of Mr. Alexander S. Watt, 34, Paternoster Row, who has been appointed the agent for their sale. *Subscribers and those who already possess the work are requested to note that no reduction will be made, either now or at any other time, in the price of this great work.* On the other hand, the Committee reserve to themselves the right of raising the price of the last copies.

III. THE COMMITTEE OF INQUIRY.

A COMMITTEE has been appointed for the purpose of making an Inquiry into the manners and customs of the various peoples and tribes in Syria and the East. We have now an opportunity of carrying this out by means of intelligent and educated agents over the whole of Syria, Asia Minor, Cyprus, Armenia, Egypt, and the country as far as the Euphrates. This most important investigation will be carried on during the whole year, and will perhaps last several years. The results as they come home, and can be classified, will be given to the world in the Society's Journal. The Committee now consists of Captain CONDER, Rev. Dr. GINSBURG, Mr. JAMES GLAISHER, Professor HAYTER LEWIS, Mr. JOHN MACGREGOR, Mr. SIMPSON, Sir CHARLES WARREN, Sir CHARLES WILSON, Dr. ALDIS WRIGHT, and the Rev. Dr. WILLIAM WRIGHT—all members of the General or Executive Committee. Mr. FRANCIS GALTON, the President of the Anthropological Institute, has also joined the Committee, and Mr. LAURENCE GOMME, Secretary of the Folk-Lore Society. The Institute of Architects has promised assistance, and may be considered represented by Professor HAYTER LEWIS, while the Bible Society is represented by Dr. WILLIAM WRIGHT. It has been decided to take the "Anthropological

Notes," drawn up for the British Association eleven years ago, as the best basis of the questions, which will be modified and extensively supplemented, in order to suit the requirements and peculiarities of the country and the people. This Committee will meet weekly. Meantime the friends of the Society are earnestly invited to assist in this enterprise, which promises to be the most important work, next to the Survey and the Jerusalem researches, yet undertaken by the Society.

IV. THE FINANCES OF THE SOCIETY.

It is necessary this year to find money (1) for EXPLORATION work proper, (2) for PUBLICATION of results, which are not generally, it must be remembered, of a kind or in a shape to court or win popularity, and (3) for the prosecution of the new INQUIRY.

As regards the first, the ordinary income of the Society has been smaller in 1885 than for many years past, owing, it is believed, to the general impression that because no party is in the field no money is wanted. This is erroneous, first because, as has been seen by the publication of "Across the Jordan," and the announcement of Herr Schumacher's new work, there is always exploration going on, and money is called for on this account; and secondly, because we *must give to the world the results which are sent home to us*. Thus we have in the Society's safe at this moment waiting for publication—(1) Captain Conder's Memoirs of Eastern Palestine; (2) M. Clermont-Ganneau's and M. Lecomte's exquisite drawings of monuments, nearly all absolutely new; (3) Mr. Chichester Hart's Natural History Memoir; and (4) we are daily expecting Herr Schumacher's new work.

As regards the work of the Committee of Inquiry it is impossible to say what this will cost. The printing and postage will be a very large item, and we shall have to pay some of the agents who will answer our queries and furnish us with the desired information. We ought to have at least an additional £1,500 subscribed for this special purpose.

In conclusion, the friends of the Society are earnestly requested to consider that the work is always actively going on; that funds are always needed; that the real and invaluable work which has been already done must be taken as an earnest of what will be done, and that their continued assistance is asked in support of an enterprise which gives results solid, unquestionable, of most vital importance to Biblical students, and for all time.

By order of the Committee,

WALTER BESANT,

Secretary.

January 1st, 1886.

NOTES.

HERR GOTTLIEB SCHUMACHER has executed another survey for the Society, of about five hundred miles in northern Ajlûn. The results of the survey are not as yet known except in general terms. He has sent word that he has collected a very large number of names, and that he has made a special plan of Mkeis, the ancient Gadara, and that of Beit Râs, which, he contends, is the site of Capitolias. Another great field of dolmens was found near Irbid. We expect to receive the map and the accompanying memoirs in February. Probably the Committee will have decided before April on the form of publication.

His first memoir, called "Across the Jordan," is now published, and has run through the first edition. Subscribers for 1886 are allowed to have a copy, post free, on sending their names to the Secretary. *This privilege remains in force, except for new subscribers, during the present quarter only.* The book is an octavo, uniform in price and appearance with "Heth and Moab" and "Tent Work." It contains a chapter on the general physical characteristics of the country, followed by what is practically a Gazetteer of the country examined, each place being treated by itself. There are 150 drawings, all new, and made by Herr Schumacher expressly for this work. Among them are a great number of dolmens, plans of tombs, architectural details, and remains from the very remarkable underground city of Ed Der'aah.

The Committee of Inquiry (see Circular "Last Year and This") is now fully constituted. Specimen questions will be forwarded to every subscriber who wishes for them. It is hoped that every student of the Bible will give his help for this great undertaking. The Committee ask for an additional sum of £1,500 this year in order to carry out their plan.

The "Catechism of the Druse Religion," published in this number of the *Quarterly Statement*, is very kindly presented to the Society by the Rev. William Allan, of St. James's, Bermondsey. It was given to him by the Rev. Chalil Jamal, C.M.S., Native Pastor at Es Salt, in the Belka, and was translated by him from the Arabic original found in one of their Khalwehs during the sacking and pillage of the year 1860.

It will be found from Dr. Selah Merrill's letter of September 18th that portions of what he believes to be the second wall have been found in Jerusalem. Two layers of stone, and at two or three points three layers of stone, have been found still in position. These were, he says, of the same size and character in every case as the largest of the stones in the so-called Tower of David opposite. About 30 yards of this wall were uncovered. The plate which accompanies Dr. Merrill's note will show the position of the wall.

In the death of the Dean of Chester, the Society has lost a friend who from the beginning has followed its work with unflagging interest. One of the last letters he wrote was to the Secretary, expressing his hope that in the projected Inquiry the Proverbs of the people would not be forgotten.

We are happy to announce that Mr. George St. Clair, F.G.S., who was for many years a Lecturer to this Society, has undertaken to lecture again this winter, and may be addressed at the offices of the Society in Adam Street, Adelphi.

Among the many hundreds of Palestine books which appear and are forgotten there is one which remains a continual favourite: Mr. John Macgregor's "Rob Roy in the Jordan" is now going into its seventh edition.

The income of the Society, from September 21st to December 17th inclusive, from all sources, was £1,210 4s. 1d. The expenditure during the same period was £1,153 11s. 7d. The balance in the Banks on December 17th was £230 16s. 11d.

It is suggested to subscribers that the safest and most convenient manner of paying subscriptions is through a Bank. Many subscribers have adopted this method, which removes the danger of loss or miscarriage, and renders unnecessary the acknowledgment by official receipt and letter.

Subscribers who do not receive the *Quarterly Statement* regularly, are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

The only authorised lecturers for the Society are—

- (1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—
 The Survey of Western Palestine, as illustrating Bible History.
 Palestine East of the Jordan.
 The Jerusalem Excavations.
 A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."
- (2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—
 The Survey of Western Palestine.
 Jerusalem.
 The Hittites.
 The Moabite Stone and other monuments.
- (3) Mr. George St. Clair, F.G.S., Member of the Society of Biblical Archaeology, and of the Anthropological Institute (address, 127, Bristol Road, Birmingham).
- (4) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

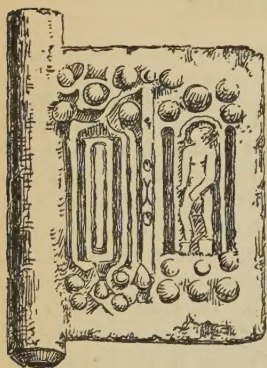
EXCAVATIONS ON CARMEL.

BY LAURENCE OLIPHANT.

DALIEH, 1st November.

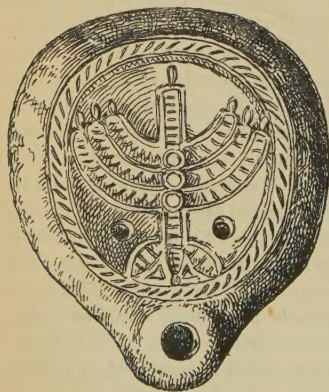
As the most interesting Khurbet upon Mount Carmel is unquestionably Khurbet Semmâka (Sheet 5, K i), from the fact that it is the only one where Jewish remains can be distinctly traced, I determined to make an excavation, in the hope of coming upon a tomb which had never been opened. In this I was successful. The smooth cut face of a rock projecting a little above the surface of the earth suggested a likely locality, and here, after digging down about 2 feet, we came upon an arch, which indicated that it spanned the doorway to a tomb. On clearing away the earth, I found that this differed from any entrance to a tomb which I have yet seen. Instead of being a huge slab pivoting in the living rock, or an immense circular stone, like a small millstone, running in a groove, as is more usual, it was a slab which pivoted in huge blocks of stone carefully hewn to receive it, and placed there for the purpose. The lintel was a square stone about 6 feet long and 18 inches wide, with a groove on the inside to receive the door, which opened inwards. In its lower surface, 2 feet from one end, was a circular hole 5 inches deep, and 6 inches in diameter, to receive the upper stone pivot of the door. This lintel rested upon two upright blocks, hewn and squared, each 2 feet 9 inches in height; one of these, against which the door was shut, was grooved, and 18 inches from the bottom was a slot, about 8 inches long, $2\frac{1}{2}$ inches wide, and the same in depth, in which worked a stone bolt, which slid into a square hole which was made to receive it, in the door. This door-post was also grooved, so that the door shut closely into it, and as the bolt was on the outside, it was possible after removing the dirt to push it back. The threshold also consisted of a hewn stone corresponding in its dimensions to the lintel, and in it, in the same relative position, was a circular hole 7 inches in diameter, and about $2\frac{1}{2}$ inches deep, for the lower pivot to work in. After pushing back the bolt however, it was found impossible to open the door by any amount of pressure against it. This arose, as we afterwards discovered, from a huge pile of very fine earth which, in the course of ages, had apparently sifted through between the lintel and the living rock against which it was placed; we therefore had, to our regret, to remove the whole stone framework in which the door rested. The door itself was differently ornamented from any that I have hitherto seen. It was divided into two panels by a band 2 inches wide; in the centre of which, separated by two semi-circular lines, back to back, were two circles. At the bottom of this band was a boss, and the remains of an apparently corresponding one at the top. In the right hand panel was a sitting figure 13 inches high, the hands resting on the lap, and the feet on two low pedestals. In the back part of the head was a brass ring,

extremely corroded, which had been apparently used for pulling to the door. Above the figure were five bosses, and below it six; a grooved



arch enclosed the figure. The device on the other panel was very simple, and consisted of a long narrow parallelogram, framed by two others. Above were five bosses enclosed by an irregular tracery, winding between them, and below, a corresponding device. It may be possible that these bosses may be intended to represent pomegranates. There was a mark which might have represented a fold of cloth hanging from the waist of the figure, which, if I remember right, was in some ancient styles an insignia of rank; but the stone was so much corroded that the carving was uncertain in places, especially in the features of the figure, which had largely to be supplied by the imagination. The

dimensions of the door, of which the enclosed is a sketch, are as follows:—Height, 2 feet 9 inches; width, 2 feet 5½ inches; thickness, 6½ inches. The lower pivot projects 3 inches, and the upper one 5 inches. The whole execution was rude in the extreme, and represented a very primitive condition of art. The interior of the tomb, which measured about 10 feet square, contained six kokim, and each koka contained human bones; from one of them I carried away a tolerably perfect skull; but they were partially buried in a great accumulation of earth which had been forced in through the crevices above the made doorway. Above one of the kokim was a little niche in the rock, and in the rubbish below it was found an earthenware lamp, which was ornamented with a seven-branched candlestick, proving



unmistakably that it was a Jewish tomb. Another open tomb which I found not far from this, on the entrance to which was also rudely carved a seven-branched candlestick, and the remains of the synagogue discovered by the Palestine Exploration Survey, clearly indicate that Semmâka contained at one time a Jewish population; but all the evidences go to show that it was inhabited from an early period, and this tomb in particular, with its wide, roughly hewn kokim, and rude ornamentation, bore all the marks of a remote antiquity. I sent for this door, which formed a heavy camel-load, a few days afterwards, and have got it now in

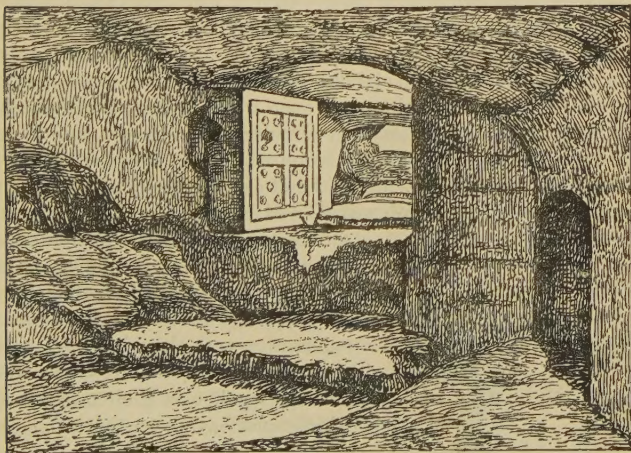
the veranda of my house, but unfortunately not in time to save it from

mutilation, for the brass ring had been broken off and carried away, probably by some shepherds.

The fracture, indicated in the sketch by a black spot in the back of the head, shows its position. The features were so much corroded that it was almost impossible to trace their outline. As a rare instance of a Jewish carving of a human figure, the monument is most interesting.

In the immediate vicinity of this tomb was a handsome sarcophagus, evidently of later date, with its lid by its side. I shall hope at some other time to prosecute further researches in this locality.

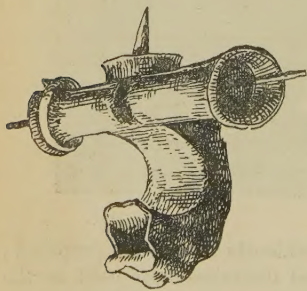
On considering the question of the rollers, of which there is a greater collection at Semmâka than anywhere else probably in Palestine—for these singular blocks of stone seem peculiar to Carmel, where they abound, and have given rise to conjecture in the *Memoirs* (Vol. I, p. 318)—it seems most likely, as is there stated, that they were used for crushing olives; there are usually four slots in a line, sometimes five; by putting two levers in each slot, eight or ten men could easily turn them; they were probably used before the later appliances, with the huge flat circular stones, which are employed up to the present day, were invented. At Khurbet Umm ed Darajeh (Sheet 8, K *j*) I discovered two of these rollers in which four deep longitudinal grooves, equidistant, and extending the whole length, were substituted for the rows of slots. They are the only two specimens I have seen out of at least a hundred of the rollers that have come under my observation. At Umm ed Darajeh there was a group of them lying



near a large flat smooth surface of rock evidently artificially prepared; and about 20 feet each way, and which had doubtless been used as the grinding floor; on the edge of this were two circular holes 18 inches deep, and 15 inches in diameter, about 4 feet apart; from each of these was a

tunnel by which the contents could flow from the adjoining vat, which was 12 feet square and about the same in depth, with hewn steps leading to the bottom. On the opposite side the rock had been cut out so as to admit apparently of a millstone, which had since been removed, but there were the circular grooves which marked its former position, as well as the traces of the hole in the centre. The whole presented the appearance of having been an olive mill on a large scale.

I have also opened two tombs at Dûbil, their entrances, like the one at Semmâka, being about 2 feet below the surface of the earth. On clearing it away we found the door of the first tomb in a perfect condition, with the exception of the loss of the handle, the trace of which was still to be seen. Unlike the one at Semmâka, it yielded to the touch, and swung gently back on its pivot, thus proving that we were not the first intruders, and that it had been broken into before, possibly by the Crusaders, of whose residence at Dûbil there are many traces, or possibly at an earlier period. The bolt was on the inside, and the projection which contained it at the upper part of the back of the door still remained (see figure, which is a sketch taken from the inside of the tomb); but in forcing the door open, the rock inside had been splintered off at the place where the bolt entered it. From the position of the brass fragments of the handle still remaining on the door, it is evident that it communicated with the bolt inside—thus differing from the whole arrangement at Semmâka, and evidencing more mechanical skill. Otherwise, with the exception of being an inch thicker, the dimensions of the door were nearly the same. Its ornamentation consisted of four panels, each of which contained five bosses. The rounded base of the lower pivot was sheathed with a thin brass plate, and when it was thoroughly cleared of earth, turned as smoothly and easily in its socket as if it had been finished yesterday. Although such a heavy slab of stone, I could push it open with the pressure of one finger. Besides the door there was the large circular groove hewn from the rock, which formed the receptacle of the stone which was rolled in front of the door—a double precaution which did not exist at Semmâka. This stone had been removed. The tomb was entered by a deep step, and was 10 feet



square; it contained three kokim, and three loculi under arcosolia. Some of these contained a few human bones. The only objects I discovered were some fragments of a very thin delicate quality of glass, which I have almost succeeded in piecing together in their original shape, which must have been that of an elegant vase about 10 inches high; the neck of a very large bottle; a bronze handle working on a hinge through which passed a thin copper wire, 2 inches long; a small iron ring, probably part of a chain; two flat bronze rings, each an inch in diameter; a glass bell-shaped

tear bottle, 2 inches high, with the neck broken; a small copper coin of the time of the Selucidæ; and two glass beads.

This tomb was probably posterior to the one opened at Semmâka.



I enclose a sketch of the same tomb from the outside. The other tomb, which was about the same size, and also contained three kokim, and three loculi under arcosolia, was probably of the same date, as they were in the same rock within a few yards of each other, and the ornamentation on the door was exactly similar. In that case the bolt had resisted the riflers, and in order to effect an entrance they had staved in the upper panel. It contained only a few bones. I opened two other tombs in Dubil, but in both cases found that I had been anticipated by the ancients, and discovered nothing but bones.

It is clear to me that this was the largest centre of population on Carmel, forming with Dalieh, from which it is only separated by a narrow glen, a place of considerable importance. There is, in fact, no other part of the mountain so highly favoured in point of extent of arable land, salubrity of climate, and facility of access considering its elevation. It is only six miles by an easy descent to Athlit, whose relatively sheltered bay must have made it a port of some importance, while in the valley immediately below Dûbil is the copious fountain of Umm esh Shukf. At Dalieh itself I have come across many traces of its former occupants. In digging the foundations of a house which I have built there, I found a dozen large iron rings $2\frac{1}{2}$ inches in diameter, with staples attached; a fragment of a carved cornice; a coin of the time of Constantine; a bell-shaped cistern, which I have had cleaned out and recemented for my own use. In the *débris* with which it was full to the brim, I found a great many glass fragments, among them a very curious double bottle, each bottle $\frac{3}{4}$ inch in diameter, of which the base and 2 inches remained unbroken,



besides many stems, feet, and rims of goblets with folded edges apparently enclosing a layer of silver or of gold. I found on examination, however, that the effect was produced by iridescence, but they were evidently large and handsome vessels; there was also an immense quantity of broken pottery. I have also unearthed in the garden a triangular fragment of tessellated pavement, about 2 feet each way, and found other small patches near, all indicating that the mansion of a person of wealth must once have stood upon this spot. In making a terrace, I came upon one of the huge rollers, while in the immediate neighbourhood I found a Crusading cross, thus proving that Dalieh must at different times have been the home (assuming the roller to be of Jewish origin) of Byzantine and of Crusading occupants.

In the course of excursions from Dalieh and visits to the surrounding villages, I have collected twenty pottery lamps, with the devices and ornamentation of which, however, I am not sufficiently learned to determine their different periods. The most curious is one I obtained at Umm ez Zeinat, which is oblong in shape, the angles only slightly rounded, being 5 inches by $2\frac{1}{2}$ inches, of a different and much harder clay than any of the others, with a peculiar ornamentation, and with three holes for the wicks instead of one of two. At 'Ar'ar'ahshli I got two alabaster saucers and an alabaster tear bottle, the saucers 5 inches in diameter, and the tear bottle $3\frac{1}{2}$ inches high. I also collected at other villages four glass lachrymatories, from 3 to 5 inches high. At Cæsarea—which, by the way, has been within the last month abandoned by all the Bosnian colonists on account of its deadly climate—I got a marble head, apparently of a youth, $4\frac{1}{2}$ inches high, of fine execution. At a village near Samaria, where the inhabitants were making excavations for building purposes, I procured



three glass saucers, the largest 5 inches in diameter, and nearly an inch deep, with a folded rim, and the smallest 3 inches, besides some other fine fragments, but none of them perfect; also two pottery jars, one ribbed, 8 inches high, and 4 inches in diameter at the base, tapering towards the mouth, the other 13 inches high. I also found, during some building operations which were going on at Acre, some handles of pottery jars with the maker's name stamped upon them in Greek characters. I visited the Jewish colony of Zimmârin one day, in the hope of being able to unearth some more of the zinc coffins which I know are buried in a mound there, similar to the one I described in a former paper; but there were still too many Arab workmen about to make it desirable, as I am anxious, if possible, to obtain quiet possession of one of them. This colony now consists of a street of eighty well-built houses, in which, after many sufferings, the colonists are comfortably established. On my way back, I visited

Kefr Lam, where I heard an interesting stone had been found with inscriptions. I was disappointed in finding that the inscriptions con-

Transcript of Squeezes mentioned on p. 12.

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9590h711&Pm76aH9

ΚΑΣΣΙΑΤΡΕ
ΣΚΙΛΛΑΧΡΗ
ΣΤΗΚΑΑΛΥΠΕ

3734π68π954054h
9590h711&Pm76aH9

Α77H1
3734π68π954054h
9590h711&Pm76aH9

3734π68π954054h
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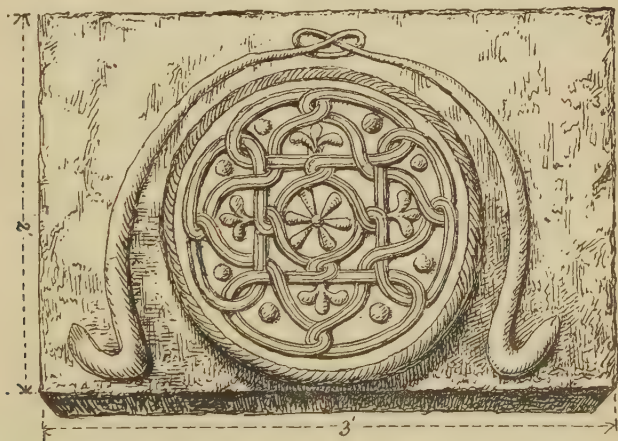


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from the
War museum
of a coin

sisted of an elaborate ornamentation, which, however, seemed sufficiently peculiar and beautiful to remove. It consists of a circular disk 15 inches in diameter, and raised an inch and a half above the slab, 3 feet by 2 feet, on which it stands. A friend of mine has opened a tomb at Shefr Amr, in which he found a pottery coffin, which, when a convenient opportunity occurs, he has promised to send me. The same gentleman has also opened a tomb near Sidon, the contents of which, together with some other objects, he has been good enough to send me. They consist of two pottery bottles 7 inches high; three glass tear bottles; one silver ring, much corroded and oxidised, with an inside diameter of an inch and a quarter, the ends united by a scarabæus, on the under side of which is a single character, H; two silver finger rings, in one of which is a small turquoise; a gold pendant, which may have been the drop of an earring; two pebbles, carved to resemble fishes' heads; two copper mirrors; some beads, and many other small objects of interest. He has also sent me the enclosed squeezes. The one marked A, in duplicate, is from a brass pot,



4 inches high, by 2 inches in diameter, girdled by a snake, and will probably be easily deciphered by those learned in Phœnician character. The one marked B is from a stone seal. Both these he found at Tyre. The others he sent me from Sidon, merely stating that he found them on marble and pottery, without further particulars, but the objects from which they were made may be easily obtained. I also enclose an impression in wax of an inscription on a coin. On a pottery lamp is the following inscription:—

ΠΑΡΑΜΟ
ΝΟΥ

About half-a-mile north of Dalieh I have discovered another small Khurbet, called the Khurbet El Wanseh, خربة الونسه. It was probably

nothing more than a farm, as there are scarcely any remains at the place itself; but near it is an object which has been fertile of conjecture. It consists of a bench cut out of the solid rock, 24 feet long, 2 feet wide, 2 feet high, and with a back of rock a foot high. It looks south, and faces what would seem to be the lower walk of a chamber, with rock-hewn sides 2 feet high, were it not for a rough unhewn mass of rock which projects into it at one corner. On the eastern side the hewn wall of rock rises to a height of 4 feet, and on the opposite side of it, half-way down, is carved out into a semi-circular seat facing east. On the right hand of this seat, and 2 feet above it, is a round hole 18 inches deep and 14 inches in diameter, round which, an inch from its edge, is a groove; on the corresponding place, on the left hand side, is a circular cutting of similar dimensions, but no hole, as though the work was here left unfinished. In front of this seat is a rock-bound area about 20 yards each way, the sides averaging 4 feet in height, but cut in ledges as though it was a quarry, and in one of the faces is a niche as though for a lamp; I made an excavation beneath it in the hope of finding a tomb, but without result. There are no building stones nearer than the Khurbet, where there are very few, some 200 yards distant. The only conclusion at which I have been able to arrive in regard to this singular spot, is that it may have been one of the high places of early worship, the more especially as it crowns the summit of a hill, and that it was afterwards turned into a quarry. Indeed, were it not for the bench, the semicircular seat, the round hole by its side, and the niche, there would be nothing to distinguish it from an ordinary quarry, for the rock walls bear evident marks of quarrying.

I also discovered another Khurbet, Khurbet El Batta, خربة البتة, but beyond some building stones and foundations there is nothing of interest. It is situated on one of the lower spurs of the mountain about a mile north of Ain Haud (Sheet 7, J *i*).

Hearing that there was a cavern in the Wâdy Mugharah, from which the valley takes its name, that was invested with great mystery in the minds of the natives, as according to tradition no one had ever reached its extremity, or indeed penetrated beyond the entrance, owing to the evil spirits which were said to infest it, I determined to explore it. The cave is situated at the base of a magnificent limestone cliff about 300 feet high, at the western extremity of the wâdy at the spot marked "Caves" in the map (Sheet 5, J *i*), two miles south of Ain Haud. I had with me a Druse, who did not seem to share the native superstition, for he did not shrink from accompanying me. There was a sort of antechamber to the cave, which was used by the goatherds for their flocks, which was about 30 feet high, and the same in width. It soon narrowed however, and we found ourselves in a lofty corridor about 20 feet high, and from 15 to 20 feet wide. We had not gone many yards when the reluctance of the natives to enter the cave was accounted for by a distant whirring sound, which increased in volume and intensity as we proceeded, and which I at once recognised

as the noise of the wings of innumerable bats. As we flashed the light into their retreat, they charged it, as is usual in such cases, so that I had to proceed with my head down, and even then they dashed themselves occasionally with such violence against my pith helmet, that they fell to the ground stunned; had I not taken the precaution to carry a lantern, they would infallibly have put the light out—an experience which has happened to me under similar circumstances in Egypt. I confess I was more relieved than disappointed to find the cave terminate suddenly and unexpectedly in the midst of this turmoil. It had preserved about the same dimensions as regards height and breadth throughout, and now the rock closed in abruptly all round. The distance from here to the entrance was exactly 100 yards.

NOTES.

BY CAPTAIN CONDER, R.E.

Flood Stories in Palestine.—It is of course generally known that stories of a Deluge are found throughout Asia as well as in Europe and America (but not among the Negro races or in Egypt), localised in various places and at different historic periods. It might be expected that they would be numerous in Palestine, but as yet few traces have been found. We have Noah's tomb in Syria, and another shrine of Noah near Hebron, and a spring of Noah's wife (*Bint*) in Philistia. Near Kadesh is the great quadrangle, perhaps a fortress called "Noah's Ark" (Sefinet en Neby Nûh), and the grey crow is known as "Noah's chicken" (jâj Neby Nûh), evidently with reference to the raven sent from the Ark. In Moab is shown the mountain called "Donkey's Back," which alone was above water during the flood. There are also several springs called Tannûr ("oven"), in connection with the Moslem legend that the flood issued from a cavern, and was swallowed again by the same.

In addition to these slight indications of a Deluge story generally known, there are several curious legends of water springing up where a prophet has flung his spear, or stamped with his foot, as for instance at Et Tâbghah (Migdol Tzeboia), on the Sea of Galilee, where is the Tannûr Eyûb connected with the Korân legend of the spring which rose when Job stamped with his foot. (The same story is told of Ishmael at Mecca.) These stories are interesting in connection with the Greek legend of the fountain Hippokrene, which sprang from the hoof mark of Pegasus. Pegasus, the winged horse, appears to be a creature of Semitic imagination. His name means "water steed" according to Hesiod. He is represented on Assyrian bas-reliefs and Phœnician coins, and the horseman who rode him, Bellerophon, was perhaps Baal-Raphaon.

Phœnician Antiquities.—On suggesting the possibility that the so-called Hittite inscriptions might possibly in the end prove to be of Phœnician origin, objection was raised that these characters had been found near the shores of the Black Sea, far away from Phœnicia. It should therefore be

noted that close to this very district where the most northern of the new hieroglyphics have been found, there were at least three Sidonian colonies, namely, Pronestas, Sesamos, and Sinope.

Phœnician antiquities are of great value for comparison with the Hebrew archæology. The dress, arms, manufactures, temples, &c., of the Israelites, their musical instruments, ships, chariots, and architectural details, seem, like the Phœnician, to have been similar partly to those of Assyria, partly to those of Egypt. Solomon's throne and brazen laver have their counterpart in Phœnicia in existing antiquities, and the sepulture of the Hebrews may be illustrated by Phœnician customs. These parallelisms are yet far from being completely worked out, since our knowledge of Phœnicia has of late years so greatly increased.

At the same time modern customs and dress throw an equally valuable light on the meaning of some Phœnician relics. The Bedawin in Syria, for instance, wear their hair plaited like the Phœnician nobles. The peasant women of Samaria wear a round tire like that of the Phœnician goddesses. The Lazzaroni of Naples, who have often a decidedly Semitic cast of countenance, wear in the Oscan cap (now going out of fashion among them) a head-dress much like that of the Phœnicians, and their boats have an eye painted on each side of the prow, just as it was painted on the prow of Phœnician galleys (and of Egyptian barks—the eye of Osiris). The cap worn by Greek priests in the East recalls the Cidaris head-dress worn in Phœnicia as well as by the Magi.

The Rabbinical legend that no rain ever fell on the altar of the Temple at Jerusalem has also a parallel in Phœnicia. The mason's marks on the wall of the Jerusalem Temple have a close resemblance to those found on Phœnician walls in Sicily. The scorpion monsters described in the Revelation are represented on Phœnician bas-reliefs, and even the Merkabeh, or Chariot of Jehovah, is represented on more than one Phœnician gem. These slight notes may tend to direct attention to the importance of collecting all possible information concerning Phœnicia.

The aqueduct from Râs el 'Ain to Tyre has the appearance of Roman work, though we have early historic accounts of such a work. I have, however, noted that false arches occur in this aqueduct near its source. These false arches occur in Phœnician work at Eryx in Sicily, as well as in early Ionian work. Their occurrence may not suffice to show the aqueduct to be older than the time of Alexander, but they seem to prevent our supposing the Tyre aqueduct to be entirely due to the Romans.

I have also noted at Tyre the use of concrete on the mole of the Egyptian harbour and elsewhere. It may be noted that the Tyrian colonists of Thapsus as well as at Carthage used concrete in their moles and cisterns. It has been found of a red colour at Utica, and tombs made of concrete occur near Tunis, recalling the concrete tomb on the southwest hill at Jerusalem, described in the Jerusalem volume of the "Memoirs." It is curious that the concrete mole in the Egyptian harbour at Tyre (see Vol. III "Memoirs," Appendix) should seem to have escaped

the notice of so many explorers who adopt the view that the port on this side was filled up by Alexander's mole. The mole has thus been supposed to be only a reef, but on swimming out from the shore I found it to have been once covered with artificial walls and pavement, and with an artificial entrance at the end.

Phœnician temples appear to have been hypæthral, with the menhir or cone as a statue. Not only at Belat and elsewhere near Tyre do these occur (and on coins of Byblos), but on Hermon, and perhaps on the north side of the hill at Samaria. The great temple at Baalbek was probably hypæthral also, and, as I have suggested, the Samaritan shrine on Gerizim. We are thus carried back to the rude enclosures—Stonehenge like—which occur in Moab, and have as yet no example of a great roofed temple in Phœnicia like those of Egypt.

Phœnician Tombs.—A very peculiar feature of Phœnician tombs, which I do not remember ever finding in Palestine, is the existence of small shafts in the roofs leading to the upper air. These may, I think, be compared with the air shafts in the Great Pyramid, and with other such shafts in Egyptian tombs intended to give air, or free egress and ingress to the *Ka*, the spirit ghost or double supposed to haunt the statue of the dead man in the tomb. In late times in Egypt this statue became a little pottery figure or doll, and these pottery figures are found also in Phœnician tombs. The same idea of the air shaft is found in tumuli among the Celtic and other primitive people, and the same practice of burying small images in the tombs.

Emmaus.—A difficulty arises as to the thermal springs which should, it is supposed, be found at a place so called, but which are unknown in Judæa. The word Hammâm is used in Arabic of any bath whether hot or cold, though the root means "hot;" but perhaps the origin of the name of the southern Emmaus may be from the same Hebrew root whence Hamath is derived, a word which means a "defended place." In Arabic this root is *Hâmi*, and the name Ard el Hâmi applies, curiously enough, to the country above Hamath on the west side of the Sea of Galilee.

Professor Socin's Paper.—Professor Socin's criticism has been well met by Mr. Besant. The survey of Palestine follows the *Hakki*, or vulgar Arabic of the peasantry—a dialect containing, as I have shown in former papers, most valuable survivals of Aramaic words and forms. Any criticism based on the grammatical rules of the *Nahu* or schoolmasters' Arabic, rules dating not earlier than the ninth century A.D., and often not in accord with the vigorous language of the Korân, must be considered to miss the very spirit of the nomenclature of the survey, which aims at the preservation of the peasant forms. Professor Socin's suggestion as to the method of obtaining the names shows clearly that he has not read my introductory paper in Vol. I of the "Memoirs."

Bethsaida Julias.—The ruin of *Ed Dikkeh* described by Mr. L. Oliphant (*Quarterly Statement*, April, 1885, p. 84) possesses peculiar interest. From the style of the fragments sketched one is led to suppose that it dates from about the Christian era. The grape bunches recall the style

of the monument of the kings of Adiabene at Jerusalem; the debased imitation of classic style, recalling that of the synagogues of Galilee, might belong to this period, or be as late as the second century, but the style is not that of the later Byzantine period. The kind of bird-woman (Fig. 2) seems to indicate a pagan site; the figure is very old in Egypt as a representation of the soul. To me it seems that these remains may mark the site of Bethsaida Julias, and the work of the Herodian beautifier of that town. It may be objected that the site is too far from the Sea of Galilee, since Josephus places Julias near the place where Jordan flows into the lake. On the other hand, we must remember that the land has been making here, and still is encroaching on the lake: just as at the Jordan Delta in the Dead Sea, in about 1,900 years the point where Jordan debouches into the Sea of Galilee must have moved considerably to the south, and in the time of Christ Ed Dikkeh may well be thought to have been at or close to the shore of the Sea of Galilee. It would be of great interest further to explore this site. If possible, excavations should be made, and inscriptions from such a ruin might prove of exceptional value. It is quite possible that the whole of the Batihah plain may have been formed in quite recent historical times.

The Nâblus Altar.—It should be noted that the altar described by Mr. Oliphant has been shown by M. Clermont-Ganneau to present the history of the hero Theseus. (Proceedings B.A.S., May 6, 1885.)

The Chimæra.—In "Heth and Moab" I have described one of the panels of a Phœnician Bowl as representing the contest of the Hero and Lion. I followed Lenormant's sketch, but now find that the monster is more like a gryphon in the original, with a second head growing up on its back. Thus on a Phœnician bas-relief, we have a representation closely like that of the Chimæra on classic bas-reliefs, which agrees with many other indications in giving a possibly Semitic origin to the whole story of Bellerophon. Perhaps the name of the Chimæra, for which no Aryan explanation has yet been found giving satisfaction, may be found to come from the root חמר with the sense of "blackness."

Bethlehem.—Among many very valuable notes by Mr. Tomkins, with all of which I heartily concur, that concerning the origin of the name Bethlehem is very striking, agreeing with my former suggestion as to the possible origin of Bethsaida, Sidon, &c. Lahamu and Labami, the original creators from chaos, were, as Mr. Tomkins notes, gods of fertility, and we may note that the name Ephrata, which applies to Bethlehem also, means "fertility," being from the same root with Euphrates, and existing in the modern Arabic form *Ferth*. We know that a good deal of the Semitic nomenclature in Palestine is pre-Israelite (as shown by the Karnak lists), and I think a careful summary would reveal other town names deriving from well-known Assyrian deities. Bethshemesh is a clear example, as is Ashtaroth Karnaim. Some of the Salems may be connected with the god of peace, the Rimmons with Rimmon (formerly read as Vul) the thunderer. M. C. Ganneau has connected Arsûf with Reseph. Anathoth and Beth Anath may be connected with the goddess

Anat. Beth Dagon is clearly pagan. Ophra may be derived, as well as Parah, from the "Calf," emblem of the sun. The Gilgals are named from sacred circles. Kirjath Arba has already been suggested by Mr. Tomkins as a name of polytheistic origin. Zarephath presents a name of the Syrian Venus. Rabbath might be connected with a title of Istar. Lebonah and Beth Laban with the name of the moon ("the milk white one"), as is without doubt Jericho. Hermon is the "great sanctuary." Hazor I have shown to be connected with sacred circles. Ai might be suspected of connection with Ea, the god of the abyss. Nebo is the Assyrian Mercury. Rehoboth and Rahab may be connected. Succoth is known to be connected with the worship of Venus.

C. R. C.

SEGOR, GOMORRAH, AND SODOM.

By C. CLERMONT-GANNEAU.

(From the *Revue Critique*.)

PERHAPS there is no question of Biblical topography which has been more hotly debated than that of the site of the Cities of the Plain. The controversialists are divided into two principal groups—those who place the site on the north and those who place it on the south of the Dead Sea.

Several years ago ("Revue Archéologique," 1877) I was led to take up a position among the latter. It was while I was engaged in combating, on philological grounds, the identification proposed by De Saulcy, of Gomorrah with the ruins of Goumrân, not far from Jericho, on the north-west extremity of the Dead Sea. I had occasion then to touch incidentally on the question of Segor, making use of certain data, previously neglected, which are supplied by geographers. I insisted particularly on certain curious legends which appeared to connect the city of Segor with the country of Moab, and which tended in consequence to localise it in the region south-east of the Dead Sea.

The Arab authors, drawing probably on Jewish sources, say that Lot, the ancestor of the Moabites, had two daughters, of whom the elder was named Reyya, Rasha, or Zaha, and the younger Ra'wa, Ra'usha, or Zoghar. MM. Goldziher and Derenbourg had clearly recognised the fact that these forms, apparently so difficult, were nothing but faulty variants, easily explained by mistakes in Arabic writing of the Aramæan words *Rab'eta*, the "elder" or the "great," and *Sighirta* the "younger" (*Zoghara* or *Zoghar*, literally, the "little"). I endeavoured for my own part to establish that the names were nothing but those of the two principal towns of Moab, *Rabbat* and *Segor* ("the great" and "the little"), of which the fabulous daughters of Lot were only eponyms. I have since found in the Dictionary of Yakût the formal confirmation of my conjecture (*s.v.* Soghar). The Arab geographer says, *à propos* of the city of Segor, that *Zoghar* was the name of a daughter of Lot, the younger (Soghara), who

was buried near the fountain of Zoghar : that the elder sister, *Reyya* (read *Rabbat*), who died while Lot was on his way to Damascus, had been interred near a fountain called after the name *Reyya* (now *Rabbat*). The eponymous character of the two daughters is thus clearly avowed.

Recently Mr. Guy le Strange, speaking of a new theory of Dr. Selah Merrill, who wants to place Segor at Tell esh Shagûr, north of the Dead Sea, rightly insists on the indications which go in favour of the southern site. Profiting by the Arab geographers, I should like to take advantage of the opportunity to state the case more distinctly.

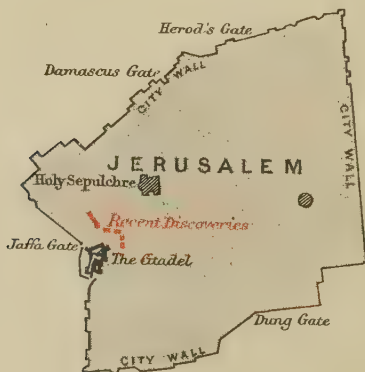
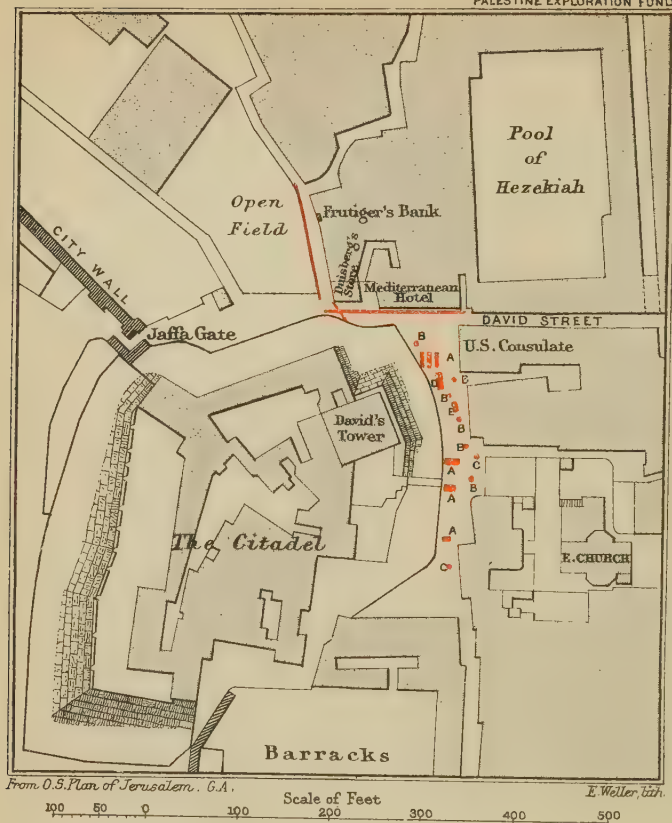
I will not enumerate the numerous evidences which from antiquity to the Arab epoch, and even to the Crusaders, invite us expressly to look for Segor at the south-eastern extremity of the Dead Sea. I will take two only. The *Onomasticon* of Eusebius and Jerome places the Moabite locality of Nimrin (Isa. xv, 6 ; Jer. xlviii, 34) to the north of Zoar, otherwise called Segor. This Nimrim is the Arab N'meira, situated at the opening of the Wâdy N'meira into the Dead Sea, in the region south-east of this lak. Here, then, is a first solid bench-mark. Between this point and Jebel Ūsdum, the uncontested representative of Sodom, in the region south-west of the lake, and nearly opposite there is a distance of about ten Roman miles. Now, the Talmud, in a passage which is not legendary, says that there are nine miles between Sodom and Segor. It is then about half-way that we must look for Segor in the Ghor es Safi, where in fact certain speculative maps have actually set it down. It is astonishing that with indications so precise, none of the travellers who have been so fortunate as to visit this country have been able to find on the spot the name of Segor, which has certainly not disappeared from the Arab name lists. I believe for my own part that a careful examination will cause it to be discovered not far from Kusr el Bashariyeh (?), and the Tawahîn es Soukhâr (ruins of Sugar Mills) marked beside it on the more recent maps. These mills are frequently, in Syria, the indication of an establishment of the Crusading period, and besides, we know that the Crusaders were installed at Segor, which they called *Palmer*. One may hope, therefore, that the question will some day be settled without fear of future controversy. The authors of the *Onomasticon* and of the *Notitia Dignitatum* agree in stating the existence at Segor of a Roman garrison : it will perhaps be sufficient to settle the question if we find one of those inscriptions of which the Roman soldiers were so prodigal. Meanwhile I think that the subject is narrowly limited, and I hope for the day when some traveller will proceed to make the verification, which ought not to be difficult, on the spot.

I will finish by a suggestion on the possible site of Gomorrah. This city is literally called in Hebrew 'Amorah. The Septuagint transcription Γομόρρα proves that the first letter is in reality a *ghain*, and not an *ain*,¹ with as much certainty as the word Gaza, confirmed by the Arab word *Ghuzzeh*, proves that the Hebrew form was Ghazzah, and not 'Azzah. The southern banks of the Dead Sea do not furnish us with any topical name

¹ Hebrew writing does not distinguish between these two distinct articulations.

PLAN SHEWING POSITION OF RECENT DISCOVERIES IN JERUSALEM.

PALESTINE EXPLORATION FUND



similar to this. On the other hand, ancient Arab geographers speak of a locality which from the onomastic point of view would answer perfectly. It is *Ghamr*. Mukadessi mentions it on the road from Ramleh in Palestine to the Desert of Arabia: "from Sukkariyeh¹ to Tuleil, two days' march; from Tuleil to Ghamr, two days; thence to Waila,² two days. At Ghamr, he says elsewhere, bad water is procured by digging in the sand. I do not hesitate to identify the Ghamr with the Ain Ghamr of modern times, situated in the Arabah at the entrance of the Wâdy Ghamr, about twenty leagues south of the Dead Sea.

If objection is taken to placing Gomorrah at so great a distance from the Dead Sea, it must not be forgotten that according to the way in which the Book of Genesis (x, 19) proceeds with its enumeration, Gomorrah, as well as Seboim and Adamah, seems to have been south of Sodom. In this case the cities would occupy the southern part of the basin of the Dead Sea—Sodom and Segor being to right and left the most northerly. This would very well conform with the Arabic tradition, which is not to be despised, and which places in this very region what it calls the "cities of the people of Lot," which also clearly results from the enumeration of Mukadessi, who thus describes the limit of the Arabian desert, going from south to north: "Waila (Elath on the Red Sea), the cities of the people of Lot, Moab, Ammân, Edra'at, Damascus, and Palmyra."

RECENT DISCOVERIES AT JERUSALEM.

BY SELAH MERRILL, D.D., LL.D.

THE broad space between the castle, the buildings opposite, the barracks and the Mediterranean Hotel, also the street between the Jaffa gate and the entrance to the Mediterranean Hotel at the head of David Street, have during the past summer been torn to pieces, graded, and paved, and even side-walks have been built. When the workmen began in the middle of April last to tear up the rubble pavement, they said they were going to make streets and side-walks "like Europe." What they proposed to do could have been done in Europe in six weeks, but five months have elapsed since they commenced operations, and the work is not yet completed.

In grading the streets some of the houses have been endangered, because they were built almost on the top of the ground, and it has been necessary to supply patchwork foundations; consequently the walls near the ground are unsightly in the extreme. The pavement, however, so far as it goes, is certainly a great improvement upon the rough pavement which has been displaced. Unfortunately, the new pavement extends only about 110 yards from north to south, and about the same distance from east to west.

¹ About half-way between Gaza and Hebron.

² Which is Elath at the head of the Gulf of Akabah.

What I wish to call attention to at present are the remains of old houses, cisterns, and other structures that have been brought to light by the workmen who are making these so-called "modern improvements." These are shown on the plan of this part of the city which accompanies these notes. Before the work of grading the streets began, these remains were not known to exist; many of them were wholly or partially destroyed in the process of grading, and now that the streets have been re-paved no visible traces of their existence can be found.

As these remains were exposed one after another, I marked them on the plan, and was about to forward the same to the Palestine Exploration Fund, but delayed doing so for some weeks; meantime the Greeks began to clear the *débris* from the place marked "open field," and here discoveries have been made of more importance than any of the others. Nothing less has been brought to light than the actual foundations of the second wall described by Josephus as beginning at the gate Gennath and encircling the northern quarter of the town ("Wars," V, vi, 2).

Before speaking further of these I will describe briefly the remains which were brought to light by the grading of the street.

The places marked with the letter *A* represent old houses. Six or more feet of the tops of these were exposed, cut off, and levelled. All of these old houses or magazines were found to be nearly filled with earth and rubbish, and some of them showed excellent workmanship in their walls and roofs.

The places marked with the letter *B* represent old cisterns. Some of them may have been vats, but the cement on the walls of all of them was very thick and strong. These were all filled and the ground levelled. The two marked with the letter *C* are still in use.

At *D* there was a large pier or platform built of finely hewn stones.

E represents a large bevelled stone, 5 feet by 3 feet, and 2 feet in thickness. This was broken up in order to move it the more easily.

The broken line in front of the Mediterranean Hotel represents a continuous wall that was uncovered to a depth of 6 feet, since along this street they were digging a sewer. The wall was built of large hewn stones, and at intervals there were doorways.

When nearly opposite Duisberg's store a wall running obliquely to the other was encountered, but of a much larger and stronger character. This was with difficulty broken through, which must be done in order to open the sewer further along towards the Jaffa gate. This wall is also represented by a broken line.

Another wall was met with opposite Frutiger's Bank, which is represented on the plan in the same manner. Here the stones were larger than those already mentioned, and some of them were bevelled. Although they were displaced, one could not help thinking that they were on the line of an old wall of which they once formed a part. Nearly opposite Frutiger's Bank a stone ball, 11 inches in diameter, was found, the same as those used by the Romans in the siege of Jerusalem.

All these remains are interesting as showing what exists below the

surface of the ground. As the foregoing remarks close what may be called the first chapter in the history of these excavations, I will repeat what I have said, that all traces of them have now been obliterated.

II.

The Greeks, as I stated, began to clear the rubbish from the place marked "open field," with the design of surrounding this plot of ground on each of its four sides with commodious modern buildings, two storeys high, these to be surmounted in the course of two years by a third storey, which is to be used as a "Grand Hotel." This is the reported proposition.

A little below the surface a cistern and two houses or extensive magazines were exposed. These are marked by a circle and by oblong squares on the "open field." I ought to say that this field was 8 or 10 feet above the level of the street, and that the earth was supported by a wall.

Near the western angle of this field, and 10 feet below the level of the street, a large structure was found apparently of Roman work. Still lower, on the west side of this structure, there was a well-built canal, 20 inches square, which descended from the north-west. The character of this building I could not determine, nor could I ascertain where the canal led to. Somewhere near this point, however, there seems to have been a way of conveying water to the tower of Hippicus ("Wars," V, vii, 3).

The excavations all along the southern line of this field were carried down nearly 20 feet below the level of the street in order to secure the foundations of the new building.

Just at the right, or east of the remains marked on the "open field," a massive wall was exposed not far below the level of the street, and followed down about 15 feet. The line of this would be nearly parallel with the line of the broken wall opposite Frutiger's Bank. This wall was not vertical, but inclined like the wall of a deep trench around a castle, yet I should not judge that it had any such use. Near this, two smaller canals were found running in the same direction as the large one already mentioned.

It was below the eastern boundary of this field that the most important remains were found. Here at a depth of 15 feet from the surface of the ground, or rather of the street, a portion of the ancient second wall was exposed. Two layers of stone, and at two or three points three layers, were found still in position. These were of the same size and character in every way as the largest of the stones in the so-called Tower of David opposite. About 30 yards of this wall was uncovered. The large displaced stones represented by the heavy broken line opposite Frutiger's Bank, which were found when grading the street, would be on the line of the old wall beneath them.

These massive stones and all these old remains in this piece of ground have been worked into the foundations of the new buildings, and although they were not broken they are now covered and for ever lost from sight. It is a great satisfaction, however, to have seen these solid foundations of old Jerusalem uncovered after they had been buried for so many centuries.

which in the Arabic version (originally printed at Rome in 1671) is rendered by عرمة 'Orma. The same word is also used for "a heap" of sheaves, *vide* Ruth iii, 7. In this passage the noble Arabic version of Drs. Eli Smith and Van Dyck gives عرمة as the equivalent of ערמה. Turning to Luther's German Bible we are struck with his rendering of the word as "*eine Mandel*." Every German scholar knows that this word, which is feminine in gender, means first, an almond (not an almond-tree, but the stone-fruit), and secondly, a quarter of a *schock* (a *schock* = 60, therefore a *mandel* = 15), or fifteen. Luther could not possibly have meant that Boaz went and lay down behind a single almond-fruit, and we are therefore forced to the conclusion that he was under the impression that the ערמה contained fifteen sheaves. In a pile containing that number we should have five in the lowest tier, four in the next above, then three, then two, and at the top one, thus—



This arrangement produces a figure which in its outlines remarkably resembles those of Khurbet 'Orma as seen from a distance, and most especially from the spot where, through a *cleft* in the rock, one *descends* by a staircase cut in the face of the sheer precipice on the opposite side of the valley to the curious ancient lair and cavern in the 'Arak Ism'ain (possibly Samson's Etham, Judges xv, 8).

The plural of ערמה in ים ערמים, 'Araymim, a word altogether different from יערים, 'Yarim = Jearim, which, as every Biblical scholar is aware, is the plural of יער = ער, meaning a rocky hill-side covered with thickets. ערמים may be looked up in Jeremiah l, 26, which in the Authorised Version reads—

"Come against her"—*i.e.*, Babylon,—from the utmost border, open her store-houses, cast her up as *heaps*, = ערמים, &c. Here Drs. Smith and Van Dyck give the word עראמה 'Erāma (n.).

We now come to the plural in ערמות = ות, 'Armoth, and find it in the Hebrew in Nehemiah iii, 34, which corresponds with the second verse of Nehemiah iii in our English Bibles. In the Arabic versions the root

عرم does not appear in this passage.

The Niphal form of the Hebrew root ערם is used in Exodus xv, 8, where we read that the floods stood upright as a "heap," &c.

I believe I have now said enough to show that the descriptive appellative Khurbet 'Orma means a "rain-heap," and that though in the latter part of the word Y'arim the letters ר, ע, and מ do occur, yet that the word عرمة, which contains these same letters as radicals, has no

connection therewith, and that, taking Baurath Schick's and the Rev. W. F. Birch's objections into consideration, and calmly weighing all the evidence, one cannot help feeling that the gallant officer who so boldly maintains that *thickets* and a *heap* are one and the same thing, has discovered "a mare's nest" at Khurbet 'Orma.

My stay at 'Artouf came to an end early in August, a day or two after I forwarded tracings representing the Zorah altar. On the 23rd of October I rode down again in the company of Baurath Schick, who carefully examined my find, tested my measurements of the same, and inspected some minor discoveries I made in the same neighbourhood, especially a columbarium, and a large and massive but rude stone monument I had found on a hill-top. As Herr Schick intends publishing a description and plans of these I need not dwell upon them.

J. E. HANAUER.

Jerusalem, November 3rd, 1885.

NOTES BY REV. W. F. BIRCH.

I. ACRA SOUTH OF THE TEMPLE.

(See page 105, 1885).

JOSEPHUS ("Wars," V, iv, 1) places his Acra on the site of the Maccabæan Acra, which (1 Macc. i, 33) was identical with the City of David. I propose to show that Josephus places his Acra entirely south of the Temple, *i.e.*, on Ophel (so called), and so without design supports the view that the City of David was on Ophel.

1, 2. In the passage referred to, Josephus says: "The city of Jerusalem was fortified with three walls on such parts as were not encompassed with impassable valleys, for in such places it had but one wall. The city was built upon two hills, one called the Upper Market-place, the other Acra, or the Lower City. The Tyropœon Valley which divided the two hills reached to Siloam. The first wall ended at the eastern cloister of the Temple," and therefore enclosed Ophel (so called).

Now as the Tyropœon Valley reached to Siloam, it must have separated the Upper City from Ophel (so called). Therefore Ophel—*i.e.*, the ridge south of the Temple—was a separate hill from the Upper City (or Market).

Thus, first historically (according to Josephus) we have two hills, *viz.*, the Upper City and Acra, within the first wall, and next topographically (according to modern excavations) two hills, *viz.*, the same Upper City and Ophel (so called), also within what was the line of the first wall.

But the third axiom of Euclid is, that "If equals be taken from equals the remainders are equal." Accordingly, from these two equals let us take the Upper City, and the remainders, *Acra* and *Ophel* (so called), must be equal. In other words, Acra was on Ophel south of the Temple.

I claim, then, to have proved mathematically that Josephus places his Acra south of the Temple, and thereby supports that site for the City of David.

Further, if Acra is placed anywhere else than on Ophel, then, as it was a hill by itself, Jerusalem must have stood upon three hills, viz., the Upper Hill and Ophel (because it was enclosed by the first wall), and lastly Acra. But Josephus says the city stood on *two* hills, and no one, I imagine, will be so sophistical and stupid as to maintain that by *two* he only meant at least two, and might mean more than two.

Again, if the first wall is drawn (as I agree with Sir Charles Warren it ought to be drawn) from near the Jaffa gate direct to the Temple, then his site for Acra, north of the Upper City, is only defended by *two* walls on the northern or weak side, while Josephus distinctly says that the city (which contained two hills) was fortified by *three* walls except on its unassailable sides.

Does any one believe that even Josephus can have so jumbled up the topography of a city with which he was well acquainted, as to say Jerusalem stood on *two* hills, if it stood on *three*, and that it was defended by *three* walls, if one part of it, viz., Acra, had been defended by two only? "Credat Judæus Apella, non ego." But the old device may be tried again, and why should Josephus expect to fare better than Nehemiah?

It will be said, "Other passages in Josephus relating to Acra do not agree with its being on Ophel."

Let us see, then, what else Josephus says about Acra.

3. He *directly* gives to the part south of the Temple the name of Acra, or the low town.

(a) "Wars," VI, vii, 2. After the capture of the Temple "the Romans drove the Jews out of the Lower City and set all on fire as far as Siloam." This Lower City could not be the part just within the second wall, for out of that they had been driven weeks before.

(b) "Wars," VI, vi, 3. Here the order was given to burn and plunder the city. Accordingly the Romans set fire to Acra and the place called Ophlas. The fire reached to the palace of Helena in the middle of Acra. When Sir Charles Warren places Acra and the palace *north* of the Upper City, we have to suppose that for *weeks* this part had been left unplundered and the *wood* of the houses unremoved (for stones alone would not burn), although the country for 90 furlongs round was being scoured for wood for the military works.

4. On the other hand, Josephus never gives to the part west of the Temple the title of the Lower City, or Acra. If any one thinks he does, let him kindly point out the passage.

5. Lewin indeed says that "The part north of the Upper City (*i.e.*, Sir C. Warren's position) did not belong to it, nor yet to Bezetha, therefore it belonged to Acra." This conclusion is quite wrong. For in truth that part belonged to none of the three, and is described by Josephus himself as "the suburbs."

6. Some writers are pleased to assume that there must be *topographical*

order in the enumeration of the gates on the western side of the Temple, *i.e.*, that ("Ant.," XV, xi, 5) "ἡ μὲν . . . αἱ δὲ δύο . . . ἡ λοιπή" imply strict local order. If so, surely there is much more reason to assert that there must have been a similar order observed in the description of the towers in "Wars," IV, ix, 12, for there we have τὸν μὲν . . . τὸν δὲ . . . τὸν δὲ τρίτον . . . ὁ δὲ λοιπός.

7. "Now of these towers, one was in the north-east corner of the Temple court, one above the Xystus, the *third* at another *corner* over against the *Lower City*, &c." As in *local order* this third comes after that near the Xystus, the corner must obviously have been the corner near Robinson's Arch, and it was "over against Acra." This south-west corner might indeed be said to be over against Ophel; but surely not over against the part north of the Upper City.

8. In "Ant.," XV, xi, 5, the first-named gate was one in the line of Wilson's Arch; and the one leading to the other city by a great number of steps into the valley, and thence up again by the ascent, was one in the line of Robinson's Arch; while the deep valley along the entire south quarter of the city is the valley south of the Upper City. Josephus, I believe, never calls the Tyropæon a *deep* valley.

9. If, as Colonel Warren supposes ("Temple or Tomb," p. 119), Robinson's Arch had to do with one of the suburban gates, what are we to think of the rapidity of Josephus in disposing of the stupendous work of that arch under the trifling observation that "two more (gates) led to the suburbs of the city?"

10. Josephus says the two hills of Jerusalem had *deep* valleys on the outside. Acra on Ophel (so called) would have a deep valley on its eastern (or outer) side, but Acra west of the Temple would have no *deep* valley, nor any valley at all, on its western (or outer) side.

Here, then, are *ten* points in which the southern site suits and the western site does *not* suit the Acra of Josephus. Is more evidence necessary?

But I imagine some one objecting, You have suppressed four or five awkward statements of Josephus, *viz.* :—

- (1) That the Acra used to be higher than the Temple.
- (2) That it was levelled by the Asmonæans.
- (3) That it was separated from the Temple by a broad valley which was afterwards filled up.
- (4) That David called the Upper City by the name *φρούριον*, obviously corresponding to the Hebrew *Metsudah*, the same as the *castle* of Zion.
- (5) That David called Jerusalem the City of David ("Ant.," VII, iii, 2).

Very awkward indeed, I readily admit; yet not for my theory, but for Josephus and all confiding in his inventions. For in all these five points quoted against my theory Josephus is at variance with either the Bible, or 1 Maccabees, or later statements of his own.

As to (1), Josephus thought Acra was formerly higher than the Temple, and so when 1 Maccabees says (vii 33) Nicanor went *up* from the Acra to

the Temple, Josephus says he went *down* ("Ant.," XII, x, 5) from the citadel into the Temple. For whom is this change awkward?

As to (2), Josephus says the hill of Acra was levelled—a three years' work by day and night. 1 Maccabees, however (an authority used by Josephus at other times), says nothing of the sort, and speaks of the Acra as in existence three years after its demolition according to Josephus (xiv, 37; xv, 28, 33-3).

Is not this very awkward for those who blindly follow Josephus?

As to (3), 1 Maccabees says not one word about the filling up of the valley; and when the advocates of *local order* make Josephus to describe as filled up the valley between the Temple and their Acra placed on its western side, they forget that Josephus must thus contradict himself; for the last-named gate led to a descent by many steps into the valley which was no longer a valley, being already filled up according to their interpretation of Josephus.

Again, as to (4), the Bible does not say that David called any place the citadel (*φρούριον*). What it does say is that he called the castle (or citadel) the City of David (2 Sam. v, 9).

Lastly, as to (5), the Bible does not say that David called Jerusalem the City of David. It says (as above) that he called it (*i.e.*, the castle) the City of David." (See *Quarterly Statement*, 1883, p. 154; 1884, pp. 79, 198.)

The fact seems to be that Josephus (like Canon Tristram and others) failed to understand how the stronghold of Zion could ever have stood on a low hill, and therefore in the "Wars" he put it on the site of the Upper City, and at the same time finding the name Acra attached to the Ophel spur, not apparently a good site for the Macedonian Acra, he concluded it must have been levelled. (See 1885, pp. 107, 211.)

Afterwards, when he came to write his "Antiquities," using the LXX and 1 Maccabees, Josephus found that his Acra and not the Upper City was the original castle of the Jebusites, and therefore in "Ant.," VII, iii, 1, he repeatedly applies to their stronghold the term Acra.

By wresting the Acra from the enemy Simon would in Jewish phraseology become "a remover of mountains," and Josephus, who was quite capable of making much out of little, through taking the title literally may out of this soubriquet have developed his cock and bull story of the levelling of the Acra.

It is hardly necessary, however, to find a groundwork for this fiction of Josephus, who, as pointed out by Whiston, seems to have used a mutilated copy of 1 Maccabees which came to an end at the 50th verse of the 13th chapter, just before the capture of the Acra. If only he had possessed a perfect MS. to copy from, probably we should never in the "Antiquities" have heard anything of the levelling of the Acra.

Again, it has been urged that Josephus says the Maccabees filled up the valley between the Acra and the Temple, meaning to join the two.

To this I reply that in the later and more detailed account in the "Antiquities" he says nothing about the filling up of the valley, and that the filling up of the intermediate valley before the Acra was taken is just

what they would not have done. There would have been more sense in making the valley deeper. If this statement of Josephus is to be taken in the way it is usually understood, then obviously there is no more truth or reason in it than in the levelling of the Acra.

I do not, however, believe Josephus meant his words to be so understood. I take him to mean that the Maccabees filled up the valley, in the line of Wilson's Arch ("Wars," V, iv, 1, compared with "Ant.," XV, xi, 5, the intermediate valley being cut off for a passage), wishing to join the "city" (this is his word), *i.e.*, the Upper City, to the Temple. Here I think he had a *confused* recollection of 1 "Maccabees," xii, 36 (raising a great mount between the tower and the city, for to separate it from the city), and interpreted it to mean that they made a great ramp between the Temple (a continuation of the Acra hill) and the Upper City.

Anyhow, as Josephus certainly believed that the Acra originally was on an eminence higher than the Temple, and on its *southern* side, then in his mistaken opinion there must have been a valley between the two, and as it was certainly not visible in his day, he might after all mean that it was filled up somewhere on the line of Dr. Guthe's (misconceived) valley across Ophel. At the same time Josephus may also have believed that Ophel so called had been lowered.

In conclusion, I would call attention to two things. First, on the *ten* points that fix Acra south of the Temple, Josephus is speaking from what he had *seen*. Next, on the five points alleged against this site for Acra, Josephus is speaking about what he had *not* seen, *viz.*, a mountain levelled and a valley filled up, and instead of wisely following his authorities, the Bible and 1 Maccabees, he ventures to disregard and contradict them, and so has blindly fallen into a deep pit, leading after him eighteen centuries of followers.

As, however, I have probed the question of the site of Zion, the City of David, as fixed by Josephus, only for *his* credit, and not for the safety of my theory, I may say once more that any adverse statement of Josephus on this point is worth nothing at all, being but as the dust in the balance compared with the clear and consistent evidence of the Scriptures, not to add of 1 Maccabees.

One indication given by Josephus has been omitted above, because I have never seen it satisfactorily explained. He says ("Wars," V, iv, 1), The hill on which the Upper City stood was much higher, and "in length more direct" (Whiston), while the hill of the Lower City was ἀμφίκυπρος (of the shape of a moon when she is horned—Whiston). When Captain Conder ("Handbook," p. 332) says the upper hill was the *largest*, he is quite correct, but *largest* seems to me an inadequate rendering of Josephus's words. Again, when he says the Acra was "crescent-shaped," it must be objected that ἀμφίκυπρος does not mean *crescent-shaped*, but means *gibbous*, *curved on each side*, like the moon in its third quarter. Accordingly his site for Acra cannot by being *crescent-shaped* fairly claim to satisfy the description of Josephus.¹

¹ I am glad to find that in the "Memoirs" (Jerusalem, 291) Captain Conder

The following explanation has lately occurred to me. Josephus probably means to describe the city as seen from the south. The appearance, before the Tyropœon was filled up, would be something like this—



A (the upper hill) is thus higher, and *in length* (from *a* to *b*) *somewhat in a straight line*. On the other hand, **B** (the lower hill), instead of being straight or having a flat surface, would (before **C**, the Tyropœon Valley, was filled up) appear as a *humped* hill, having sloping sides on the east and west. "Humped" seems to me a fair meaning for ἀμφίκυρτος, from κύρτος, curved, arched, like a camel's back.

II. PROFESSOR SOCIN'S CRITICISMS.

PROFESSOR SOCIN, of Tübingen, in his "Critical Estimate of the Work of the Palestine Exploration Fund" (*Expositor*, October), takes exception to some of my remarks in the *Quarterly Statement*. Of this I am glad, as it is good for one's errors to be pointed out.

(1) Inquiry (1884, p. 61) satisfied me that the famous cave of Adullam was really the cave of Khureitun, and was not near the city of Adullam. To explain the title "Adullam," I proposed as a solution that *vau* had been changed into *daleth*—i.e., that the original reading was Maarath Olam (= "the old cave"), which some copyist, aware that Adullam was not far from Gath, somehow made into Maarath Adullam. Exegesis like this, Professor Socin describes as "too bad." Let us then see what he considers good.

On page 255, Professor Socin, referring to "the opinion that the tomb of Rachel cannot originally have been shown south of Jerusalem," adds "as is indeed manifest of itself from 1 Samuel x, 2, and Jeremiah xxxi, 15."

But according to Genesis xxxv, 16 ; xlviii, 7, Rachel's tomb was "but a little way" (Rev. Ver., *still some way*) from Bethlehem, yet, *if* it was not south of Jerusalem, it must have been at least *four* miles from Bethlehem. Surely Professor Socin will not maintain that Gehazi, in waiting until Naaman had gone "some way," must really have given him *four* miles start ; while further, the acceptance of Mr. Schick's tomb of Rachel at Abd-el-Aziz transforms in Genesis the four miles into quite eight. If my exegesis is "too bad" in turning *vau* into *daleth*, what is to be said of Professor Socius's in twice turning out of the sacred text the statement "but a little way to Ephrath." He, without apology, ejects four Hebrew words at least, and yet objects to my altering a single letter. Is not this "extraordinary partiality?"

accepts *gibbous* as the right translation of ἀμφίκυρτος. As, however, he at the same time adheres to his former site for Aera, it would seem that his site, which was *crescent-shaped* in 1879, can do double duty by being *gibbous* in 1884.

(2) As to the identification of Aïd-el-Mâ with Adullam, Professor Socin (p. 256) says : " We are glad to see that recently (*Quarterly Statement*, 1884, p. 61 *ff.*) opposition to it has again appeared." As the paper referred to is mine, I may say this approval is undeserved, as it will be seen that from first to last I do not say one word against the identification. What I objected to was stated in the title, "The Cave of Adullam not near the City of Adullam."

(3) I am also concerned in the question of Zoar and Sodom having been at the northern end of the Dead Sea. Such a location, however, Professor Socin describes as "one of the gravest errors." He adds : "The reasons for placing Zoar in the Ghôr es Safiyeh (*i.e.*, towards the southern end) are quite incontrovertible. Only false interpretations of passages like Genesis xiii, 10, &c., can have led to this extraordinary hypothesis." Let us test the value of this criticism.

Lot, from the hill east of Bethel, "beheld (Gen. xiii, 10) all the plain (Heb. *ciccar*) of Jordan, that it was well watered everywhere, . . . and (11) chose him all the plain (*ciccar*) of Jordan, . . . and (12) Lot dwelled in the cities of the plain (*ciccar*), and pitched his tent toward Sodom." Scientific exegesis requires one to admit that the Dead Sea must have existed at that time, and that the Jordan flowed into it. Now—

(a) Lot could see that the plain at the northern end of the Dead Sea was well watered ; for it was in sight, and but fifteen or twenty miles off, whilst the Ghôr es Safiyeh is some sixty miles distant.

(b) Lot chose the plain of the Jordan. This *must* mean the plain at the northern end of the Dead Sea, since no valley at the southern end could possibly be called the valley of the Jordan, as the nearest point of that river would be forty miles distant at the opposite end of the sea.

(c) Nor will sound exegesis allow any one to maintain that while Lot chose the plain at the northern end of the sea, he dwelt in that at the southern end, some forty miles distant. The *plain* in xiii, 12, near Sodom, is obviously *the plain of Jordan*, which in 11 was confessedly at the north end of the Dead Sea. Therefore it is the arguments for this northern site that are *incontrovertible*, and the southern site is *one of the gravest errors*.

Even the Biblical use of the word *ciccar* would by itself settle the question. Professor Socin was evidently unaware how sound are the arguments of the northerners, and so has let himself be carried away by *the extraordinary hypothesis* of the southerners.

It seems, then, that the errors needing correction belong to Professor Socin, and not to me, still less to the Fund which, as a Society, makes no identifications.

III. CAPTAIN CONDER'S NOTE ON JERUSALEM.

Now that Sir Charles Warren has returned in triumph from South Africa. I hope he will find time to reply to my attack upon his Zion theory. In the last *Quarterly Statement* Captain Conder, from under the Southern Cross, aimed two arrows against my theory, but so inaccurately that one comes down upon his own head, and the other hits Sir C. Warren's theory, while mine continues unscathed.

As I hope by sound reasoning to convince the opponents of Zion on Ophel that the latter hill was the site of the City of David, I must at once remove the misapprehensions expressed by Captain Conder on page 229. I do not object to his saying that "later kings built a wall round Ophel," but I objected to his statement that Ophel "was only walled in by later kings." Similarly I cheerfully admit that Captain Conder visited Jerusalem, but I should strenuously deny that Jerusalem "was only visited by Captain Conder." Many went there before he did. The fact that both Jotham "on the wall of Ophel built much," and Manasseh "built a wall without the City of David on the west side of Gihon in the *nachal*" (= Kidron), says nothing against Ophel having been built upon before their time, and even in the time of David.

Captain Conder is also in error in saying I claim to prove "*Hinnom* to be the Kidron." This is Sir C. Warren's theory. On reference to page 211 he will see that, on the contrary, I said that the confusing of *ge Hinnom*, with *nachal Kidron*, produced a hopeless chaos, and that I had shown that the *Tyropœon* was the valley of *Hinnom*. Captain Conder can hardly mean that the *Tyropœon* was the same as the *Kidron*.

Further, he misunderstands Professor Sayce's theory. The latter (mainly agreeing with Professor Robertson-Smith) confines Jerusalem to *the eastern hill*, but *not* (as Captain Conder thinks) to the narrow ridge south of the Temple. Professor Sayce corrected this misapprehension in *Quarterly Statement*, 1884, p. 250.

To me the old delusion that the Jerusalem of David did not extend to the eastern hill seems worse, because more plausible, than the new notion that it did not reach to the western side of the *Tyropœon*.

The second delusion, that the City of David was identical with the Jerusalem of David's time I deal with elsewhere.

IV. THE APPROXIMATE POSITION OF THE CASTLE OF ZION.

I ENDEAVOUR on the annexed plan to show the probable position on Ophel occupied by the City of David.

It seems to me that its *western* wall would almost certainly stand close to the water-parting of the ridge. As the point marked 2,270 *feet* (Sir C. Warren's knoll, I believe) seems the strongest point on the ridge, having a hollow on its northern side, I have drawn the *northern* wall thence to at least 30 feet east of the rock-cut chamber on Ophel, because in "*Jerusalem Records*," p. 254, it is stated that the rock was bared for 30 feet, but

apparently without reaching the line of the eastern wall. At the same time the further the eastern wall was up the side of the hill, the stronger would be its position.

Therefore I have drawn it as little to the east as possible, though it is a fact that further north the Ophel wall of later date certainly was some distance down the hill.

How far the City of David may have extended *southwards* is open to question. I have extended it so far as to make the area of Zion at least three acres—sufficient, I believe, for the castle which David took from the Jebusites, and named the City of David.

It may be that in trying to make Zion as strong as possible on its western and eastern sides, I have drawn it too narrow. As shown on the plan, I think that with walls of no great height it would not be dominated from any point within 500 feet. I must confess, however, that such a distance seems to me more than necessary, but I concede it to satisfy Canon Tristram's objection (1885, p. 107).

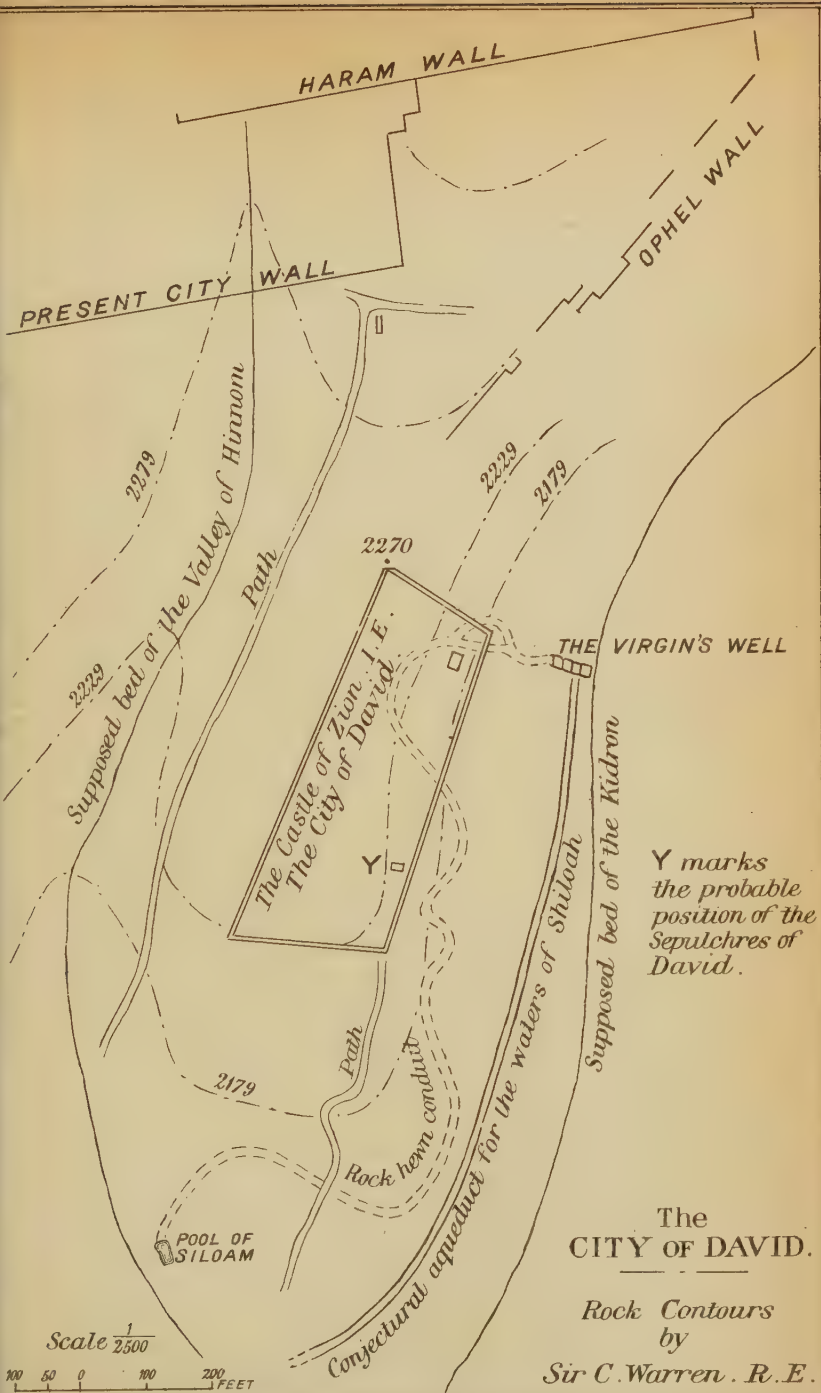
The approximate position of the sepulchres of David is a still more difficult question; but the course of the wall in Nehemiah appears to me to show that they certainly were not on the *western* side of Ophel; for the wall (Neh. iii, 16) was built *over against*, i.e., in sight of, the sepulchres.

Again, as the *eastern* side, being steeper, would more easily than the southern side be cut into a perpendicular face for the entrance to the tomb, I have marked *Y* as its probable position, within the wall of the City of David, on the *eastern* side of Ophel. At the same time I think that the wall built by Nehemiah may not in any part of it have been *necessarily* on the line of the old wall of the City of David, but on the line of the wall outside it (2 Chron. xxxiii, 14), with an unknown space between the two.

When the Jews say that the tomb of David was within Jerusalem, I believe that they are right; but it might have been *within the outer wall* named above, and yet outside the City of David: for the frequent expression "in the City of David" may mean simply *near* it, and not necessarily *within* it.

If Sir Charles Warren accepts the Ophel site for Zion, I hope he will add his opinion on the probable position of David's tomb.

It is high time that a question like this passed from the region of conjecture into that of excavation. Some who reject my Zion theory would like to see the matter without further delay referred to the spade for a decision to which all would cheerfully bow. England is a Bible-reading country, and rich withal. How long for the lack of a few hundred pounds is Zion still to be to us an unknown city?



The
CITY OF DAVID.

Rock Contours
by
Sir C. Warren. R.E.

A CATECHISM OF THE DRUSE RELIGION.

(Literal Translation.)

THE FORM OF THE DRUSE OATH.

I, A. B., swear by our Lord who governs by his own order (will), the highest, the righteous, the Lord worshipped in every direction in the form of the creature, the created Astitanil, who is the point of the compass, with the four limits of unity, and by the manhood of the form, and by the hidden wisdom, and the lord of the limit and victory, and by his Hedger (?) and its builder, and by the wisdom of the Ancient of Days, and by what could be measured, and by the calling of my lord Baha Eddeen and the termination, together with the five and four, which are the boundaries and storms, and by the honour of the one hundred threescore and four shepherds, and by every article read in our Khilwat and places of council, of the books of Hamzi, the son of Ali-Hadi, the answerer (of prayer), and who revenges himself on the polytheists with the sword of our Lord, the sole governor, whose remembrance be glorified; or else I shall be clear of him, and a denier of the lord of the sent ones, the first ones, and the last ones, and I shall be also a discloser of the secrets of religion, and of the secrets of the sublime boundaries or limits, and a denier of the conquering lords, and I shall be alienated from the company of the Unitarians¹ (of both sexes), if I have but taken such and such a sum from such and such a person, and that I owe him not a single derhim (farthing) more, and that I never intended to do him any harm by the form of this claim against him. If I swear falsely, or mean to pervert my sayings, or if my oath be in any way whatever contrary to my religion, or if I did not swear to the truth, whether it be out of any intention to take unlawfully the money of any of the polytheists who are without our unity-law, or for the purpose of doing him any harm, or for any advantage to myself, or out of any covetous intention, or if I have only repeated this form of oath, then I shall be clear of my worshipped Lord, the sole governor, and of the advantage of the limits, or I shall be excluded from the congregations of Hajûj and Majûj (Gog and Magog), and my soul shall be clear of them, and I shall be a denier of my Lord, who rules by his own command, and of Ismael and Hamzeh and Satanaiel and the Migdaad, together with the five, and a denier of my own law and the ten shrines, and the law of the Karamita, and be excluded from their articles (of religion), and a denier of the appearance of the Highest, who has appeared *ten times* in the form of mankind, and also a denier of the transmigration and the transfer of the spirits, and a denier of my own belief, which is denied by every other denomination, and I shall be considered as dishonouring Karûn and Ashfilosh, and all the Greek philosophers, and the inhabitants of China, together with the one hundred threescore and four shepherds, and the godly conquerors, and have denied myself of all that which is lawful to me according to my religion, and of all that I confess as regards fasting and prayer and pilgrimage and religious tithes, and the

¹ The word Unitarian is used throughout for Druse.

rest of the seven obligations which were abolished by our Lord the sole governor, and I shall be considered as honouring and kissing the *Black Stone* found at El Kibleh (south), which is honoured by the polytheists. *Amen.*

This form of oath should be read or repeated in the presence of the learned and godly men of the Druse.

THE EPISTLE OF WARNING.

I trust in the Lord, the righteous, the all-knowing, the highest, the most high, the king of kings, who could never be conceived by the mind or imagination, who is above the description of all describers, and the understanding of all men ; in the name of our Lord the most glorious, the most high, the shepherd of the Imaams, from the servant of our Lord the sole governor, who professes the unity openly and in secret, the leader to unity and faith, and from Hamzitter the purchased one of our Lord, praised be he whose glory has no end, who is the *son* of the leader of the answered ones whose prayers are answered, and the revenger of the polytheists, by the sword of our Lord, and the power of his own dominion. I have written to the company of Unitarians, that they may understand how to walk according to religion.

We command the company of the Unitarian shepherds to observe the mystery of religion in their deeds, and not to let any of the Kafirs who do not believe in the governor and his prophets, who were mentioned in the Form of Oath, to understand the religion of our Lord, of whatever religion they may be—no, not even those of your own religion, who are of the Ja-hi-leen (*i.e.*, not true believers) or the apostate ones. *Take care ! Take care !* not to let any one understand your religion or your belief, or even take notice of it. Be careful ! Be careful ! and if after your being careful you know of any of the polytheists who have acquired any knowledge of the truth of your religion, you must destroy him, and if you cannot destroy him, then poison him secretly, and whatever you do secretly is lawful to you.

If any one come and tell you that he be of the Unitarians, do not acquaint him with the truths of your religion, because there be many who may come in a subtle way merely to know the truth of your religion, and the mode of your worship.

I have therefore prepared this Epistle to make you understand how to walk. Cling to it and depend upon it. I have arranged it in the way of questions and answers.

Q. What is required of a man when he is admitted to the religion of our lord ?

A. It is required of him to be under the yoke of our lord.

Q. Who admits him ?

A. The Imaam.

Q. In what way is he to be admitted ?

A. By earnestly entreating the Unitarians for the term of *two* full years, that he may be accepted amongst them, and be accounted one of

them. When he is accepted, then the Imaam admits him, and he is accounted one of them, and his conduct shall be according to their conduct.

Q. What is the form of admittance?

A. He is to be brought before the Imaam by the company of the Unitarians, and the Imaam is to give him the orders, and to admonish him to keep the secret, and then he will explain to him the truth of religion and its rites, and he will give him *one dry fig* to eat, and will address him saying, Man! do you believe that you can obtain the religion through this fig, and become a member of the Unitarians? and he shall answer, I believe. Then the Imaam will give him the arm of help, and shall announce him as one of them.

Q. How ought he to behave after his admittance?

A. He ought to make a show of modesty and civility, and to be genteel and patient, and to put on a becoming raiment, and to smile gently when speaking or saluting others, and to resemble his brethren, the Unitarians.

Q. What ought he to do in order to be a thorough Unitarian?

A. He ought to sign a document of covenant and hand it to the Imaam.

Q. What is the covenant which he ought to sign?

A. This is its form verbally. In the name of the Imaam, our greatest Lord, the one, the unique, the single, who is in need of nothing whatever, and who is without a son, the mighty, who is neither created nor begetteth, and there is not any one like unto him. I, *a b*, the son of *c d* and *e f*, have intended and decided to lay my soul and body, and state, and wealth, and wives and children, and property, and all that my right hand and my left hand possess, under the yoke of obedience to my lord and sire, the sole governor, the high, the highest, the king of kings, the Imaam, the king of all might, the all-mighty, over all beings and created things—yea, I have resigned myself to him, and promise to rely upon him. I here confess the perfect confession, and declare before my brethren and my lord the Imaam, that I deny every other religion that exists, or that shall be hereafter, and that I neither desire anything that may contradict, nor cling to what is averse to the unity, and that I confess that there is neither in heaven any worshipped God, nor on earth any existing Imaam but my Lord and sire, the highest governor, who is great in management, and who is the sole governor, and is my helper and defender, and to him I commit all my affairs; and I hate and deny and despise, and shall waste all that may interfere with and contradict his worship and service and obedience. I have written this document against myself out of my own free will, while possessing soundness of mind and body, neither being forced to it, nor compelled to draw it. I also acknowledge the existence of the *shepherds*, and the *authorised ones*, and the *limits*, and the owners of truth who believe in our Lord, the sole governor, the faithful. Written in such and such a month, and in such and such a year from the year of our Lord, and his possessed Hamzi, the son of the Kadi of the answering ones, who revenges himself of the polytheists by the sword of our sire and the might

of his revenge, and his sole dominion, and there be none worshipped besides him.

Q. And how is he to appear and converse with men ?

A. Patiently, and with Nah-na-ha (*i.e.*, Hem, the noise made by sudden expiration of the breath), for the nah-na-ha when addressed to a believer indicates a blessing, and when addressed to an unbeliever it indicates a curse. A nah-na-ha when addressed to a Mohammedan means *forty* curses, and when addressed to a Metawileh it indicates *fifty* curses, and when to a Christian it indicates *thirty* only, and when to a Jew it indicates only *twenty* curses, and when speaking to any of the polytheists one can use as many nah-na-has as he pleases. When women have to speak to any of the above-mentioned they all use the word, Bech, Bech, and add to it Walnabel Kazim (*i.e.*, Capital by the gracious prophet !), for it is not becoming that women should use the nah-na-ha, and also our secret will be disclosed to unbelievers, and then they will conclude that it is an agreement between us.

Q. And if we talk about religion how shall our answer be ?

A. Our Lord has commanded that we should cloak ourselves with the prevailing religion, whether it be Christianity or Islamism, for our Lord the governor has said, "Whatever religion prevails, follow it openly, but keep me in your hearts."

Q. How is it possible to us to agree with the Christians or Moslems in their religion while we have signed a bond against ourselves, that we worship none other but our Lord ?

A. We do this outwardly and not inwardly, as our Lord has said, "Keep me in your hearts," and he has given us an example of a man who puts on a garment, whether it be white, or black, or red, or green ; the colour of the garment has no effect upon his body, whether the body be sound or diseased it remains the same, and likewise the several religions resemble the garment. Your religion resembles the body, therefore put on whatever garment you please, and embrace openly and outwardly any religion you please, provided you be at ease.

Q. But if we be required to perform the prayers of that religion (we embrace outwardly), are we to comply with that ?

A. Agree with them, for there is no objection to any outward religious performances.

Q. But how can we agree with the Mohammedans by confessing that Mohammed is a prophet, and that he is the noblest of all prophets, and of all creatures ? And is he a prophet ?

A. No, he is not a prophet ; but our prophet is the governor, who has neither a son nor is begotten, but is destitute of everything that is attributed to man, but this Mohammed is descended from the Arab tribe of Korisheh, and his father's name is Abdallah, and he had a daughter whose name was Fatima, which was given in marriage to Ali, the son of Abi Talib. Outwardly we confess that he is our prophet, merely to be at peace with his people only ; but inwardly we believe him to be a monkey, and a devil, and one not born in wedlock, and that he has allowed what is

not lawful, and has committed all kinds of shameful deeds. He has done all the evil he could, and has considered all women to be lawful to him ; and therefore our Lord the governor has cursed him in every age and time. But a Druse believer can confess that he is a prophet without committing a sin, as has been mentioned above.

Q. Since he is a monkey and a devil, and not born in wedlock, why do we therefore chant his name ?

A. By the name of Mohammed, which we chant, we mean our Lord, Mohammed Baha-ed-Deen (Brightness of Religion), surnamed our Lord the faithful.

Q. And what shall be the condition of his followers in the day when our Lord, the highest, the governor of governors, cometh ?

A. He will dye the breast of the choicest of them violently, and their condition shall be very mean, and they shall serve instead of dogs, and he will pay the wages to each of them twenty dinars annually, and they are those whom the *Book* calls Ya-hûd (Jews), the helpers of the followers of Mohammed.

Q. Are we to believe Esa (Jesus) to be either a God or a Prophet ?

A. Esa is neither a God nor a Prophet, but he was an eloquent man, and a teacher by signs ; and through his knowledge he made himself a nation, and has attributed to himself what belongs to our Lord, and he pretended to be the one of whom Matthew and Mark and Luke and John spoke of ; they spoke of our Lord, but he (Esa) through his skill and good management has made to himself a nation ; he was a friend to Mohammed.

Q. Who are these four whom you have mentioned by the name of Matthew, Mark, Luke, and John ?

A. These four are those who were employed by our Lord as his secretaries, writing down by our Lord's dictation all the events of their days, and Jesus has taken their writing to be his, and said that they were his missionaries to proclaim his signs, and all that is said of Esa (Jesus) in their writings, is to be attributed in reality to our Lord, and not as the Christians say, for they have altered some words and omitted some other words.

Q. What would become of his people when our lord puts them under examination ?

A. They shall be in a piteous state, for he shall cover the hem of their left sleeves with lead, and they shall be naked all through, and barefoot ; they shall carry on their backs fuel to the ovens and baths, and in the ear of each of them a ring of black glass, which shall be caustic in summer and snow-pinching in the winter, and the value of each of them shall be forty dinars.

Q. And the Metawileh, the followers of Ali, what do you say about their prophet—is he a prophet or not ?

A. Ali is a cuckold fellow, and an accursed one, even by his own religion ; far be it from him to be a prophet.

Q. What shall be the condition of his followers at the day of account

A. They shall be used as donkeys by our lord. The secretaries of our lord shall ride them. Their prophet is from the followers of Mohammed.

Q. And what are we to believe about Musa (Moses), the son of Amram—is he a true prophet or not?

A. He was a man of deep and genuine understanding—he led his people by his wisdom, for he used to ascend up the mountain and write down all that he wanted to write; and when he came down he pretended to have seen the Creator, who, as he said, had dictated to him all his writings, and by that he had followers, who obeyed his commands; but he is neither a prophet nor is in any way connected with us. Esa and Mohammed speak very highly of him; they recommend him as a man of sound understanding. The number of the curses to his followers ought to be less than any other denomination.

Q. What would be the condition of his followers the day they see our Lord?

A. Their condition shall be more tolerable than others, because our Lord, who is great in majesty, will make them keepers of his accounts and his secretaries, without any advantage to themselves; and they shall be naked all through, but he will supply them with food only, because our prophet and governor has appeared to him on Mount Sinai, in the form of a mükari (*i.e.*, a camel-driver), under whose command was 1,000 camels. And he was also called a Jew, after the name of the followers of Moses; and he has since then allowed us to eat camels' flesh. And as the followers of Moses have been honoured with seeing him in a visible form he was therefore pleased to raise them a little higher than others.

Q. And, as regards other religions, such as sun-worshippers and the like, how are we to agree with them?

A. The sun-worshippers and the like are as the grass that has no strength or has no power; when its day comes it fades away, and then their spirits or souls depart with the wind and shall be mentioned no more.

Q. You have already explained to us all religions and the worshipped ones, but you have neither explained to us to the form of (worshipping) our Lord the sole governor, nor anything about ourselves.

A. A war has taken place between our Lord and the Being who has created the universe. And our Lord has ordered the winds to tear him, and the winds did tear him to pieces. And David the prophet has described this by saying, "Did fly, yea, did fly upon the wings of the wind. He made darkness His secret place, His pavilion round about Him, and there is nothing dim in the clouds of the air." And their own lord has taken the dominion from him, and he has neither an equal, nor the like, nor is he comprehended by the mind nor is measured by any measure. And we, whoever of us performs his duties, as he is bound by the seventy-two covenants, is bound to obey our most high Lord in every age. And whoever be found corrupt in any age, all his ages shall be corrupt; and whoever shall be found standing according to his covenants, he shall be of the choicest of our Lord, and shall have a vote in the council of our Lord.

Q. And where are these bonds written against each of us to be found?

A. Our Lord has kept them under custody in the Pyramids of Egypt.

Q. What has our Lord made lawful to us, and what has he forbidden us from ?

A. As our Lord is mystery he has therefore enjoined upon us to keep our religion as a secret. And on this condition, whatever is done secretly and privately is lawful to us, and whatever be revealed or made known to others is unlawful to us. Therefore we admonish the company of the brethren to observe the secret. Warning ! Warning ! from any infringement of the secret of our Lord.

Q. How are we to distinguish our believing brethren from the unbelievers ? For it may be that an unbeliever may disguise himself in order to examine our religion.

A. We are not to accept him before conversing with him.

Q. How are we to converse with him ?

A. By saying—Man ! do they grow the Thlilij (Myrobalan tree) in your country ? If his answer be, Yes, it is planted in the hearts of the believers, he is therefore one of us. Then we are to present to him two earthen water-bottles, the one full and the other empty. If he pours the water from the full one into the empty bottle then he is certainly one of us, because by this he acknowledges the transmigration of souls, as the water is poured out from one vessel into another. Then we will willingly admit him and disclose to him all that we have, and are not to deny him anything, either of our property or of our fame, or of our influence. For the rule of generosity is, that brethren must be of great advantage to each other in the time of distress. And we are also to have confidence in him as regards our houses, and wealth, and wives, and children, because he is a brother and an equal believer with us, and is not like any Christian priest, who could not be trusted with a salad leaf. But if he could not answer the above questions, then he is an intruder and a deceiver, desiring to acquire the knowledge of our religion. Therefore he must be destroyed at once, either by murder or by poison, or by any possible means.

Q. Where does our Lord reside now, and when will he manifest himself to us ?

A. He now resides in China. He appeared or manifested himself five times. The first time he appeared in Persia, and was known by the name of Selman el Farisi, and he was a geometrician. The second time he appeared in Egypt, and was called El Hakim Biamrihi (the Sole Governor), and his occupation was the civil government. The third time he appeared in Algeria, and was known by the name of Baha-üd-Deen (Brightness of Religion), and his occupation was a silversmith. The fourth time he appeared in Andalusia, and was known by the name of El-hikmet (Wisdom), and was a physician. The fifth time he appeared in El Hijaz, or Hedjaz (on the eastern shore of the Red Sea), and was known by the name of Mewla El Akil (Lord of Reason or Understanding), and his occupation was camel-driver, and he had under his command 1,000 camels, and thence he disappeared. He foretold his disappearance for a time and hath commanded us to abide by his obedience until he comes ?

Q. When will he come ?

A. When the cycle of time turns over, and the ages be completed, and the Da-i-rah (circle) turns to the point of the compass, and the wolf walks together with the sheep, and the tiger with the ass, and when he is seen by the eyes and the understanding, and when the secrets are disclosed, then cometh the mighty and powerful one, with howling and thundering, glory and numberless army.

Q. Will his advent be as it was the first time, or with power and might ?

A. He will come with power, and blessed is he who confesses and worships one God, and who truly lives to fulfil and obey what he orders him to obey, and not only this, but also who rejects mean things, such a man has got the desired object and is worthy of such a call.

Q. In what manner does he come, and whereto does he go, and in what place will he reside ?

A. He will come in a time when all foreign nations and Frank troops shall attack these countries and war and sedition will take place, and the sword be used, when but little peace is found, and when Franks shall conquer the troops of Khorasan and take possession of Baalbeck—at that time news shall arrive, and war shall cease, and the strength of the two quarrelling parties shall faint, because they shall be sure of the approaching army from the East, and that they are to stop the raging war, and therefore they shall become more fierce in dashing and lashing against each other—each party aims at winning the day. Seven days before they approach him the sun shall be veiled above their heads, and they shall hear what terrifies them, because the neighing of the horses of our Lord shall be heard from the distance of seven days, and the lances of their spears shall hide the light of the sun from the earth for seven days, and they shall be in great confusion until they come near to him in the land of Hauran, where they shall meet the foremost of his army, which is divided into regiments, and each regiment numbers one hundred thousand soldiers. The first day they shall walk towards the east by the side of the army of El-hikmet (Wisdom); at evening they will see El-hikmet; and when they inquire of him whether he be the judge, his answer will be, I am not, I am but a minister and a secretary. The second day they shall march by the side of the army of my Lord Baha-ed-Deen (Brightness of Religion), and at the evening they shall draw near to him, and when they ask him whether he be the judge, he will answer, I am not, I am but a minister and a secretary. The third day they shall walk in a very mean way by the side of the army of the Imaam, even my lord Understanding, and at evening they shall see him, and when they shall ask him whether he be the judge, his answer shall be like the preceding answers. The fourth day they shall walk by the side of the army of El Hakim (the governor), as they have walked previous to this. And the fifth day they shall walk by the side of the army of my lord Selmān El Farisi, likewise. The sixth day they shall reach what they are aspiring after, and then all their fatigue shall pass away; for they shall see the noble and illustrious Lord walking

by the side of the beasts and animals, and a banner of clouds above his head in the sky ; and when he shall see them he will smile in their faces to refresh them, and to strengthen them thereby to walk with him and be in his service. Then he shall continue in his course until he reaches El Hedjaz and arrive at Mecca, and then he shall pull down the house (*i.e.*, Temple of Mecca), and shall scatter its stones through all the world. Then he shall proceed towards Egypt and shall open the pyramids, and then he will deliver to each of the believers seventy and two documents, in which they confess to be of the company of the believers, and whoever be found thus shall be worthy of his being of his own : and whoever be found corrupt at one time shall be corrupt for ever ; and then he shall order (assign) to every one, both of the Unitarians and the polytheists, of Mohammedans and Christians, of the Metawileh and of the Jews, as has been already mentioned. And our Lord will make his residence in Egypt (Cairo).

Q. How do you say they (two) shall walk by the side of the army of Baha-ed-Deen (Brightness of Religion), and Salmān El Farisi (Salmān the Persian), and El-hikmet (Wisdom), and El-akil (Understanding), and Al Hakim (the governor), and that each of these two walk separately, and they are one—how is he divided ?

A. Our Lord manifested himself in every cycle of his manifestations in a quite different form, and the form in which he once appeared will be a sign by which he himself shall be known afterwards, and none of the forms shall be forgotten, and when he comes again he will reveal himself in all these forms, for our high and supreme Lord had five manifestations, and five opposers.

This Epistle has been written to all the males and females of the Unitarians, that may converse thereof in their assemblies, and councils, that they may be sure of the order of our Lord the sole governor. May his remembrance be great!

Written in the month of Jamadil A-Kher, in the second year of the era of our Lord and his servant (equal to the year of the Hedge-reh 402, equal to the year of our Lord and Saviour 1012).

This copy, the Arabic copy, was taken on the 14th day of March, 1878.

(Translated into English in August and September, 1885.)

MORE NOTES ON PHŒNICIAN GEMS AND AMULETS.

By GREVILLE JOHN CHESTER, B.A.,

Member of the Royal Archæological Institute.

THE Phœnicians have been well termed the "middle-men" of the ancient world, for just at the time when the peoples dwelling on the banks of the Nile and of the Euphrates had arrived at a point when their respective

¹ This, and the other parentheses, are introduced by the Native Translator.

forms of civilization were ripe for expansion beyond their own borders, the Phœnicians appeared ready and willing to perform this service for the world at large, and to carry the arts and culture of Egypt and Mesopotamia to the nations inhabiting the shores of the Mediterranean, and even beyond the Pillars of Hércules.¹

The ancient Phœnicians appear to differ from the Egyptians in not having evolved a style of art which can be called essentially their own, but, as is proper to a trading and maritime people, they showed from the first a great facility for the adoption of the styles of other nations with whom, in their commercial transactions, they came in contact, and for centuries they continued to reproduce foreign peculiarities in their works of art, with the addition, as it were, of a trade-mark of their own. The extremely limited extent of the Phœnician territory—even at its largest a mere strip of plain, shut in between the mountains and the sea—was manifestly unfavourable for the production of original artistic design, and had the Phœnicians remained an isolated people like the Jews, there is little doubt that, like that inartistic people, they would have had little or no art of their own at all, and, like the Jews, would have had to depend on foreigners for their architecture, the better sort of fictile ware, for textile fabrics, for jewellery; and for all, in fact, except the commonest appliances of daily life.

The Phœnicians, however, did not remain an isolated people, but sprang at once into the position of being the carriers of the ancient world, and so it came to pass that, in order to facilitate their trade with other nations, they adopted and adapted so much as seemed to suit them of their religions, many of their manners and customs, and a large proportion of their art. This fact it is which explains the peculiar style which is the invariable characteristic of Phœnician art in general, and of the seals, cylinders, intaglios, scarabs, amulets, and other small monuments which are discovered from time to time upon that "lonely coast which once echoed with the world's debate." The art displayed is Phœnician, it is true, that is to say, it bears the trade-mark of the Phœnician artist who wrought it, but it is not *solely* Phœnician. The device, or the motive of the design, may be Hittite, or Egyptian, or Chaldean, or Assyrian, or Babylonian, or, maybe, it is a mixture of some or all of these styles. Thus the scarab was a favourite sacred device of the ancient Egyptians, and scarcely an individual was so poor that he did not possess a scarab, even if the ring which secured it upon his fingers was only a ring of string or twine, and accordingly the Phœnicians not only imported scarabs made by Egyptian craftsmen on the banks of the Nile, but made them themselves in imitation of those that were purely Egyptian, and this often, as is proved by blundered inscriptions, without any knowledge of the hieroglyphs which they ignorantly copied by way of ornament. The names, indeed, of several Egyptian kings are frequently found on these objects, such as those of Men-ka-ra, of the fourth dynasty, Thothmes

¹ Cf. Perrot and Chipiez, "History of Art in Phœnicia," English edition, vol. i, p. 3:



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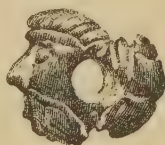
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and Rameses of the eighteenth and nineteenth, and in one instance of Aahmes or Amasis II, of the twenty-sixth (B.C. 564-526). All these scarabs, however, are probably of the same date, and the period of the latest king is that probably of the small monuments which bear royal names of such widely different epochs. In other instances the Phœnicians seem to have placed the names of their own princes upon scarabs, within cartouches copied from those of the Egyptians.

A school of these imitative artists was established at an early period upon the coast of Syria. One of these schools was apparently seated at Arvad (*cf.* Gen. x, 18), the Aradus of the Greeks, now called Ruad, or more probably at the neighbouring Marash (Marathus, now Umrit), where large numbers of Egypto-Phœnician objects have been found; and others perhaps at Sidon, Tyre, and at Ascalon, beyond the boundary of Phœnicia proper. Not less than between two and three hundred objects from Umrit alone were formerly in the collection of M. Perétié of Beirût, and after his decease passed into my hands, and I have likewise obtained a considerable number of amulets in the Egyptian style from Ascalon, to which city, it is evident, were also imported many objects of pure Egyptian work from Egypt itself, which were thus dispersed along the whole coast.

The Assyrians, again, were essentially a seal-bearing people, and it so happened that to facilitate their commercial relations with Assyria the Phœnician artists fabricated seals with more or less of Assyrian design in the devices upon them.

So far as I have been able to form a judgment from the relics which have fallen under my notice, or have been acquired by me in Syria, three styles of work can be plainly distinguished, which may be thus enumerated:—

1. The Egypto-Phœnician style. In this the objects are commonly made of white steatite, and with certain slight but at the same time marked differences, the scarabs, amulets, and deities of Egypt were reproduced. The chief seat of this manufacture was probably at Marath (Umrit). I was for some time puzzled by the discovery on the Phœnician coast of small idols, amulets, and scarabs, formed of a soft *blue* pasta, Egyptian in style, but yet differing from similar objects of true Egyptian work, while at the same time they are identical in material and character with others found at Camirus, in Rhodes, in Sardinia, and even at Cuma, in southern Italy. It is worthy of note that mingled with the Egyptian-looking amulets of this manufacture are others of an exclusively Phœnician character, which were made, no doubt, for the Phœnician market alone; such are phalli, hands with one finger extended, and models of fire-altars.

The admirable researches of Mr. W. Flinders Petrie, the explorer of Tel-en-Nabireh, his newly-discovered site of the long-lost Greek Colony and Emporium of Naucratis in the Delta, go to show that these *pasta* objects, wheresoever found, were manufactured at Naucratis itself, and were thence exported as articles of commerce to Phœnicia and other countries.

2. In the second style, the use of steatite was given up, and the

favourite material was a hard brown or black limestone. The scarab was still a favourite symbol or ornament, but the figures and devices engraved thereon are native rather than foreign. Egyptian deities no longer, or at any rate rarely occur, but in their place are found the effigies and symbols of Phœnician gods and goddesses, such as Baal and Astoreth. Cylinders of limestone now appear with devices of Assyrian and Kypriote character, and it is, in fact, often difficult to distinguish whether a cylinder is from Cyprus or the opposite coast of the mainland. The similarity of these works of art is indeed so great, that the conviction is forced upon the mind that there was a great and brisk exchange of productions for purposes of luxury and of daily life between the islanders and their kinsmen on the neighbouring continent. To this epoch also belong a number of seals and scarabs of very Kypriote character, and many which were engraved with the antelope, crescent, star, moon, fruitful tree, and other attributes of Astoreth. Circular seals, with handles pierced for suspension, and other seals of square and oblong form, belong to this period, and I once possessed a unique specimen of triangular shape of red jasper, upon which was engraved a horse and its rider.

3. In this style again the scarab form is still in vogue, but the material is no longer limestone, but of a nobler material. Chalcedony, agate, carnelian, and red and green jasper are employed;¹ and although a modification of the Egyptian winged disk and certain other Egyptian symbols and devices are retained, the work and feeling are no longer Egyptian. The lions, antelopes, and bulls so often found in Assyrian sculptures now become the favourite subjects of representation, and sometimes, although rarely, seals occur in the cone form so common in Persia. The Phœnician prince now appears like the Assyrian king, struggling with monsters, or contending with a lion; but as a rule, unlike the more civilised and dignified Assyrian, he is naked above the waist. It was during the prevalence of this style of art that Phœnician inscriptions were cut, and spite of the introduction of foreign devices the Phœnician individuality is more strongly marked in this than in either of the other styles already alluded to. The work itself, moreover, is less conventional and more free, and the devices cut upon the stones are often executed with great spirit and vigour. Towards the close of this style, and when I suppose Greek influence was beginning largely to exert itself, the fondness for the use of hard and precious stones becomes remarkable, not only for seals and scarabs, but for beads, ear-drops, pendants, brooches, and other personal ornaments, which were executed in carnelian and beautiful banded agates of various colours. The chief seat of this beautiful manufacture was, I am inclined to think, at Antaradus, now Tartûs, the Tortosa of the Crusaders, or at the neighbouring Marath (Umrîf).

With these brief preliminary remarks, I proceed to describe some of the amulets and scarabs which I have collected on the Syrian coast, and

¹ It is a question which deserves investigation, whether the green jasper scarabs of Sardinia were fabricated in that island, or imported from Phœnicia.



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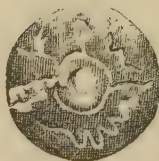
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which seem to illustrate the various styles of art practised in Phœnicia, or which from peculiarity of form, or some other reason, appear to be particularly worthy of notice.

1. Perforated amulet of white steatite, formerly glazed. On it a goddess, probably Isis or Astoreth (Venus), in the form of the Egyptian deity, crowned with the *pschent*, and seated on a throne. In front of her head is a small tablet with hieroglyphs; behind and before the throne are uræi. The background behind the figure is filled up with the stalks and buds of the papyrus rush, the whole device being within a hatched square border.¹

℞. The reverse side of this amulet is divided into two compartments, in the uppermost of which are three seated figures turned to the right, in the lower a scarab between two uræi. This amulet is of very fine work, and is Egyptian in its style of ornamentation, but *Egyptian with a difference*. The openwork, zigzag ornament at the two sides of the tablet is wholly unlike anything Egyptian, and is rather suggestive of the conventional Phœnician manner of representing the waves of the sea. It was found at Jerusalem, but is probably the work of the school of Marath. (See Plate. Fig. 1.)

2. Perforated amulet of yellowish steatite, with remains of green glaze. On it a goddess, probably Astoreth, Astarte, or Venus, crowned with the horns of the moon, and seated on a throne. A small tablet with illegible hieroglyphs in front of the head. The field behind the figure is filled up with palm branches, emblematic of Phœnicia, or of Astoreth, as "a Fruitful Tree."

℞. A cross formed by interlacing lines, with a uræus at each angle, within a square border. This beautiful amulet, like the last, is of very fine work, and its style of art is very Egyptian. It was found at Umrit.

3. Small oblong amulet of whitish steatite. On it the Symbolic Eye, supported on the legs and tail of a vulture or hawk.

℞. The name *Ra-men-ka* twice repeated, with other hieroglyphs between them. Found at Umrit. (See Plate. Fig. 2.)

4. Oblong, perforated amulet of whitish steatite. On it a cynocephalus, emblem in the Egyptian mythology of the lunar gods Thoth and Khons seated on a basket with a feather in front. On the right a cartouche with the royal name *Ra-men-ka-neb*.

℞. A hawk-headed, winged, seated sphynx, in front of which is the cartouche of *Ra-men-kheper*, perhaps Thothmes III. Egyptian style. Found at Umrit. (See Plate. Fig. 3.) This amulet and the last have three holes drilled through them, and are manifestly parts of an ornamental collar.

5. Brown limestone seal, the upper part in the form of a hedgehog. On it, human-headed sphinx standing, with *ankh* in front; above, a vulture

¹ The papyrus, which has disappeared from Egypt, still exists, it will be remembered, in Syria, at the Lake of Huleh, and at Ain-et-tin on the Sea of Galilee.

and illegible hieroglyphs; below, symbol *neb*, signifying *lord*. Egyptian style. Found at Ascalon.

6. Conical seal of yellowish steatite. On it, floral cross with lotuses (?) of Egyptian form at the angles, within a circular Phœnician border.

On two sides of the cone is the same device repeated, viz., a scorpion, a line of four dots, and two Egyptian symbols of *men*. On the third side is a male figure on horseback, and on the fourth two standing figures in Egyptian tunics. This seal, so far as I know, is unique in form and execution, and deserves close study, as combining in a remarkable degree the characteristics of Egyptian and Phœnician art. It was found at Ramleh, near Jaffa. (See Plate. Fig. 4.)

7. Amulet of hard, close-grained, black stone. It is in the form of two male figures wearing conical head-dresses, seated in front of each other, kissing, and grasping each other's hands. It may be conjectured that this subject may represent the making of an agreement or the confirming of an oath. Found at Beirût. (See Plate. Fig. 5.)

A somewhat similar device occurs as a hieroglyph upon an inscribed Hittite monument, found at Jerabis (Carchemish).¹

8. Amulet of the same black stone as the last. It is perforated for suspension. This curious object represents a male bearded head of Phœnician type, and behind it on the other side of the central orifice is a well-made scarabæus. It is so arranged that the profile of the face and half the scarab are seen upon either side. Found at Beirût. (See Plate. Fig. 6.)

9. Seal of black limestone. The handle is in the form of a bird, probably an eagle. The intaglio represents a lion with a cruciform ornament under his four paws. An inscription on one of the quadrangular sides of the base seems to be Cufic or early Arabic, and consequently of later date than the seal, which is believed to be of unique form. Found in the Haurân. (See Plate. Fig. 10.)

10. Amulet of hæmatite in the form of a bull's head. The eyes were probably originally inlaid with some other substance. The bull was a favourite Phœnician device, and a bull's head is a Hittite hieroglyph or emblem. This relic, which was found at Jerusalem, is of very archaic work, and seems also to have served as a weight, for, allowance made for the portion broken off; Mr. W. Flinders Petrie finds that it weighs five shekels. (See Plate. Fig. 7.)

11. Hæmatite scarabæus, of archaic work. On it, a lion attacking a bull; behind, a serpent; under the bull a bull's head. Professor Sayce, writing on this scarab, says: "It is most interesting; the device reminds one of the lentoid gems, but underneath one of the animals is a *Hittite* hieroglyph, the ox-head; the appearance of the serpent is also most curious and new." It is of very spirited execution. From Beirût. (See Plate. Fig. 9.)

12. Scarabæoid of a hard, pale green stone, perhaps jasper. On it, a lion passant to the right; above, a bird resembling a duck. In front, a solar disk (?) and another symbol, which, with one behind the tail, a kind

¹ "Trans. Soc. Bib. Arch.," Vol. VII, Part 3.

of double chevron, appear to be Egyptian in character. The work seems to be very archaic. Found at Beirût. (See Plate. Fig. 8.)

13. Imperforate scarabæoid of red carnelian. On it the symbol *ankh*, on either side of which is a uræus. Below, winged disk and scarab with expanded wings. The body of the scarab is enclosed within an oval, and is surmounted by a symbolic eye. Pure Phœnician work. Found at Beirût. (See Plate. Fig. 13.)*

14. Black limestone scarab. On it, an ornament composed of seven dots, forming a six-pointed star, and perhaps representing the seven stars often found engraved on cylinders, on either side of which, but divided off from it by double lines, a uræus. Below, the cone-altar of Astoreth, surmounted by a solar disk, to which is attached two wings, between two winged animals, whose character it is difficult to determine. Beneath, again, what is perhaps meant for a row of five stones, possibly representing a circle which stood around the altar (*cf.* Herodotus III, 8). At the base of the subject is the conventional Phœnician representation of water by a kind of chevron, intended for the waves of the sea. Cipro-Phœnician work, but found on the coast of Syria. (See Plate. Fig. 11.)

15. Pierced scarabæoid of dark, reddish chalcedony or sard. On it a winged deity, crowned with conical Assyrian head-dress, but nude above the waist, holding a lion by the hind legs. Assyro-Phœnician work. Found near Konia, in Asia Minor. (See Plate. Fig. 12.)

16. Scarabæus of light brown, semi-transparent chalcedony. On it the favourite late Egyptian device of Horus (Harpocrates), crowned with disk and uræus and holding a flail, sitting upon a lotus flower. On either side is a female deity with expanded wings, at the ends of which are curved objects difficult to explain. Above, disk with wings. Below, Egyptian symbol *nub*, gold. Very fine late Phœnician work. Found in the Lebanon near Beirût. (See Plate. Fig. 16.)

17. Scarabæus of green jade. On it a spotted vulture preying on a serpent; above, partly broken, a winged and draped figure, naked to the waist, holding the bird with the left hand. Very curious; archaic work Assyro-Phœnician work. Found at Beirût. (See Plate. Fig. 15.)

18. Scarab of red carnelian. On it, double meander or spiral pattern. Found at Beirût. I possess a scarab with a similar device found at Safed. Precisely the same pattern occurs upon an altar found in the Phœnician Temple of Hagiar Kim in Malta, and now preserved in the Public Library of Valletta. It is engraved by Perrot and Chipiez in "History of Art in Phœnicia," Vol. I, p. 314. (See Plate. Fig. 19.)

19. Chalcedony cone seal of Persian form. On it the horned moon, a star or planet, and a palm branch or fruitful tree, all emblems of Astoreth or Venus. *Ashtoroth-Karnaim*, *i.e.*, Astoroth of the two horns, is spoken of in Gen. xiv, 5. From Beirût.

20. Pierced scarabæoid of burnt cornelian (?). On it, at the top an arrow-headed character, with, apparently, a rude animal upon either side. Below, successively, a line, a row of arrow-headed letters, another line, two rows of similar characters, a third line, and a fourth row of letters.

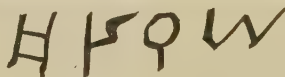
The characters are well formed, but the inscription is illegible and perhaps cabalistic. This rare and curious gem was found at Samaria. (See Plate. Fig. 14.)

21. Seal of white opaque stone, with pierced handle. On it a seated antelope, emblem of Astoreth; above, a lion passant; in front, a palm branch, emblem of Phœnicia or Astoreth. This form of seal is highly characteristic of Phœnicia, and so far as I know is confined to that country. I had formerly several seals of this form found at various parts of the coast, in a collection of Phœnician antiquities, which, being rejected by the authorities of the British Museum, is now unfortunately dispersed. The present specimen was found at Tartûs (Antaradus). (See Plate. Fig. 17.)

22. Carnelian gem, cut down. On it a uræus, crowned with disk and perhaps horns, with four expanded wings, and an inscription of three Phœnician letters, another probably being cut away. The letters are L, "to" or "belonging to;" B; then a lost letter, and finally N. It is probably a personal name. The letters are blundered in the plate. Fine Phœnician work. (See Plate. Fig. 18.)

23. Spindle whorl of brown limestone, resembling some of those found at Hissarlik by Dr. Schlieman. Upon its concave side are engraved four Phœnician letters, and an object resembling a serpent. Professor Sayce considers this whorl to belong to the seventh century B.C., and, as it was found at Jerusalem, thinks it may be Israelitish rather than Phœnician. The letters read שֶׁקֶצַח, *i.e.*, SH-Q-TS-KH.

Mr. F. Flinders Petrie, after observing that the characters



closely resemble those on the Moabite Stone, remarks: "The words suggest a connection with שֶׁקֶצַח, hair-cloth, and צֶה, white and shining, perhaps showing that it belonged to a spindle for fine white goats' hair or wool. The wavy line on it may represent a thread and not a serpent as seems at first sight." Found at Jerusalem. Weight, 39 grs.

The illustration (See Plate. Fig. 20) is unfortunately so blundered that little idea can be obtained of the inscription.

24. Imperforate scarabæoid of brown opaque stone. On it, male figure with his hands raised in supplication between two uræi. Phœnician work. From Damascus.

THE VALLEY ZEPHATHAH AT MARESHAH.

(2 Chron. xiv, 10.)

THE satisfaction and pleasure which we derive from the identification of names of Scripture places is often enhanced when a text or a passage in which the name occurs, becomes thereby more clear and intelligible.

Yet these results can and must in some cases be obtained by other means than identification. Proper names are sometimes found in the English Bible which are only transliterations of common words in the original; whilst terms which are intended in the original to be names, are translated as common words. Instances of the first kind of these mistakes are Isaiah xv, 2, "Bajith" (the temple), and Genesis x, 11, "the city Rehoboth" (the streets of the city). As for the instances of the second kind, readers of the Revised Version will remember Genesis vi, 4, "giants" having, rightly or wrongly, become Nephilim; Leviticus xvi, 8, "scape-goat" being turned into Azazel; besides several passages in which "destruction" gives place to Abaddon, and "groves" to Asherim or Asheroth, &c. By such corrections, especially if they are also better translations of old mistakes, difficulties may be cleared up, or passages be made smoother and more intelligible, with as much satisfaction as may be done in other cases by identification.

In our text above there is just a little harshness which, I believe, can be removed in yet a different way from those I have mentioned. The harshness apparently lies on the word **למרשה**, "at Mareslah." It may be an ellipsis for some phrase like **על פני מרשה** or **לפני מרשה**, "before Mareslah," which has numerous parallels. It might also have been expressed by **אשר למרשה** (Jud. xviii, 28), or **אשר עם מרשה** (Josh. vii, 2), or **מול מרשה** (Deut. iii, 29), or **מצד מרשה** (Josh. iii, 16), or **אצל מרשה** (Deut. xi, 30), or **על יד מרשה** (Josh. xv, 46), &c. But the whole expression seems superfluous after that we have been told in the preceding verse that Zerah had arrived at Mareslah. Moreover, when we look at the map, we are met by other difficulties. The places with which the two names are identified seem too far apart from one another. Zeita, which is identified with Zephathah, is five or six miles from Kh. Marash, which no doubt is the ancient Mareslah. In a case like this we almost expect a full statement, that it is so many furlongs or a day's journey from Mareslah, rather than any of the above phrases. The difficulty increases when we compare the name Zeita with Zephathah, and find how few letters they have in common. Nor can Dr. Robinson's identification be regarded as much more successful; for Safieh may have more letters in common with Zephathah, but is further still (viz., eight miles) from Marash. Both places also, Zeita and Tell-es-Safieh, are north-west of Marash; whereas, even allowing that the battlefield on which King Asa met the Ethiopian invader Zerah might have stretched so far away from Zerah's headquarters at Mareslah, we should at least have expected it to do so in a direction toward Jerusalem, i.e., north-east of that village.

All these objections, I say again, seem indeed small, and need make no difficulty if they could not be solved. In fact we may leave the identification in uncertainty, and compare **למרשה** with Josh. xii, 22, 23. But if a solution can be found which has no difficulty in it, it

cannot but be worth our earnest consideration. That solution, I believe, is found in the LXX, where Zephathah is altogether omitted and *κατα βορρην*, "north of," put in its place. This alteration is not arbitrary, but has arisen in the easiest possible manner from a mistake of frequent occurrence in the Hebrew letters. If you compare the Hebrew of *κατα βορρην*, i.e., צפונה with צפתה, which it displaces, you will find that it requires a mere dot to join the two letters פ and נ together at the top, when they become a ת, and the one word is changed for the other. It is curious that the reverse mistake between the same two words also exists in another place. In a conflate reading of the LXX, in Joshua xix, 27, the second rendering for צפונה is *Σαφθα*, showing that some one had read the word צפתה. The solution then which I here propose consists in a slight correction of the Hebrew. In general I am no advocate for correcting in any degree the Hebrew Bible by the LXX. At least, when the circumstances of any variation between them are equal, I would always ascribe the mistake to the LXX rather than to the Masoretic Hebrew. But when the circumstances are not equal, a friend of the truth must judge impartially. Here, when we remember the above difficulties caused by the common reading, and compare the improvements which we shall see below to be obtained from the LXX reading by that small correction, can we reject these improvements because they come from the LXX only? It seems to me that the Version cannot be deprived of the palm in this case. For now, when the words of the above text are changed into "the valley north of

Mareshah," then instead of למרשה being harsh and elliptical, it is quite smooth according to Hebrew usage. Instead of its being superfluous, it is indispensable, so that we cannot do without it. Instead of the battlefield being at too great a distance, and in an unlikely direction from Mareshah, we see it on the most suitable spot close by. Kh. Marash is found on the map to lie on an elevation between two feeders of the river called Nahr Sukereir. One of these feeders or streamlets is south, and the other north of the village. The valleys, therefore, through which they run, must have been called respectively the valley south of Mareshah, and the valley north of Mareshah. Hence the author had to point out distinctly that the battle was in the valley north of Mareshah, not south of it; and this indeed was, under the circumstances, far more likely to be the place of meeting of the two hosts than any other conceivable place.

E. FLECKER.

DEAD SEA WATER.

(From the "*Times*," November 21st, 1885.)

Many scientific readers may be interested in the following analysis of water from the Dead Sea, which has just been furnished to me by

Dr. Bernays. The water was taken by me from the northern end of the lake, but not near the Jordan, in the month of March. In the autumn season, and further south, the solid matter would have been in still larger proportion. The analysis was made under Dr. Bernays' instructions by Mr. J. C. Bredin, superintended by Mr. C. G. Stewart, the chief assistant in the chemical laboratory of St. Thomas's Hospital. Dr. Bernays informs me that this is the first time that the nitrates in the water have been calculated.

WILLIAM ALLAN.

St. James's Vicarage, Bermondsey, March 30th.

Sp. gr. 1·1528 at 15·5 deg. C.

Total residue 15260·0 grs. per gallon.

	grs.
Calcium carbonate	70·00
Calcium sulphate	163·39
Magnesium nitrate....	175·01
Potassium chloride....	1089·06
Sodium chloride	5106·00
Calcium chloride	594·46
Magnesium chloride	7388·21
Magnesium bromide	345·80
Iron and aluminum oxides	10·50
	14942·43
Organic matter, water of crystallisation and loss	 317·57
	15260·00

THE PHYSICAL FEATURES OF EGYPT AND SYRIA IN RELATION TO BIBLE HISTORY.¹

THIS little work comes opportunely to hand at a time when general attention is turned towards the East, and when such an extraordinary and unexpected amount of light has been thrown on the history and customs of the inhabitants of Ancient Egypt and adjoining countries. Sir William Dawson's book supplies a link in the chain of history connecting the historical with the prehistoric epochs, in a manner which has not hitherto been attempted, and in language which will be quite intelligible to the ordinary educated reader. It unfortunately happens that few Egyptologists and students of ancient history are geologists as well; so that such a book as the present, written by an author of matured judgment and wide knowledge, and who has been a keen investigator of geological phenomena in the field for many years, may be expected to throw fresh light on the physical changes which Ancient Egypt, Palestine,

¹ *Egypt and Syria and their Physical Features in relation to Bible History.*
By Sir J. W. Dawson, LL.D., F.R.S. Religious Tract Society.

and Syria have undergone, and their connection with the advent of man. Such an expectation, we venture to think, will not have been disappointed on the perusal of "Egypt and Syria." The book is essentially popular in style, and written for all classes of readers, and as it gives the results of personal observation made during a short tour through Egypt, Palestine, and Syria, it necessarily brings before our notice many localities belonging both to sacred and secular history, such as the position of the land of Goshen, the conditions of the passage of the Red Sea (Yam Suph) by the Israelites, the site of Calvary, and the Holy Sepulchre, and of the Cities of the Plain. We may not agree in all of Sir William Dawson's conclusions, but the reasoning by which they are supported is deserving of careful consideration. But of all the subjects with which the author deals, probably the most interesting and novel are those connected with the physical history of the Nile Valley and the Delta, and the first appearance of man therein. The author identifies the partial submergence of the land at the close of the "second continental period" of post-Tertiary history as that of the Biblical Deluge, and the appearance of man in Egypt, wandering from his Eastern home, was probably at the time when the land had emerged. His first settlements were in the Nile Valley, not the Delta, which was formed by a natural process of "warping," and as the expanse of alluvial material spread northwards, primitive man followed in the wake, connecting the alluvial flats into arable land. The latter pages of the book are devoted to the consideration of the conditions under which prehistoric and historic man existed in Syria and the district of the Lebanon to some extent contemporaneously with his appearance in Egypt, and they conclude with pointing out the responsibilities of British and American Christians towards the populations of Syria and Egypt with a view to their advancement in the path of Christianity and civilization.

E. H.

BOUNDARY BETWEEN JUDAH AND BENJAMIN.

In the *Quarterly Statement* for 1884, page 242, Captain Conder, R.E., made some comments on and asks a number of questions about my paper headed "Boundary between Judah and Benjamin," which appeared in the *Quarterly Statement* for 1884, page 181 and onward.

I neither dare nor wish to enter into a controversy with such a master on these subjects as Captain Conder is known to be, but would simply give some explanations and answers to his questions.

Captain Conder says that, "in some details I agree with the views of General Gordon, whilst in others I reproduce a former paper." This is quite true. General Gordon supplied me not only with the ideas, but also with some of his own drawings and written notes,¹ and expressed a wish

¹ A great number, most of them in form of letters to me.

that I should publish them under my own name. As to "reproduction," I would remark that on page 110 of the *Statement* for 1883 appears a paper handed in by me on "Saul's Journey," in which paper Rachel's tomb is mentioned as being on the boundary of Benjamin; and when treating of the "boundary" I certainly mention this fraction again when speaking of the whole. It seems to me, however, that neither of these points has anything to do with the question as to whether my statements are right or wrong.

I now come to the queries.

Why does "Stone of Bohan" mean "white-striped?"

I answer, that as Mons. Ganneau and others take "Bohan" to be not the name of a man, but to signify "a thumb," applying the term to the form of a rock on the western mountains near the Dead Sea, but which rock considered with regard to the boundary is situated too far southwards, I also took Bohan in a somewhat similar sense, but as meaning white-striped, or rather white-spotted, and a derivative of "bohak," which I took to be from the same root as "Bohan," and this more especially as the rocks thereabouts really are spotted with divers colours. I may have been wrong in this assertion, and, after all, I am inclined to the opinion that "Bohan" is the name of a man, a son of Reuben, who either performed some memorable action or died here, and whose name was afterwards applied to a rock generally known, so that it could be spoken of as a recognised point on the border-line. If so, the term must have been given to the rock or stone during the stay of the people at Gilgal.

2. Why does "Bueimat" mean "door of death," as the word means "little owls?"

A. The name "Valley of Achor" means "Valley of Trouble or Great Sorrow." Here Achan, the "troubler" of Israel, and his family were executed. Death and sorrow are always connected, and the owl has always been looked upon (with rare exceptions) as a bird of ill-omen—a harbinger of mourning and death. Hence the term "Valley of Owls" is a very appropriate term for a spot having such melancholy associations as the Valley of Achor. I termed it "gate of death," mentally contrasting it with the references in Isaiah lxxv, 10 and Hosea ii, 15, where it is predicted that it will be changed into "a door of hope"—in Arabic, "bab er raja." Though the derivation I gave might be grammatically wrong, the idea was certainly correct.

3. "Why should an ordinary boundary cairn of the Arabs be the heap of stones the Israelites placed over Achan? The cairn is called Esh Shemalieh—"northern"—which has nothing to do with Achan."

A. There are a great many such "ordinary boundary cairns of the Arabs" not at all marked on the large Palestine Exploration Fund's map, with the exception of two, which must be remarkable for some reason, most likely for their size, as otherwise they would not have been entered. One is called "the northern," the other "the southern." These appear to be modern names given to describe their situation. Now we know from Joshua vii, 26, that the Israelites raised a large heap of stones over Achan.

We at no time find any mention made of its having been removed, nor was the land there cultivated, and we may therefore boldly conclude that it must still be there; and as Achan was stoned in a valley, if such a heap is discovered in a valley which may safely be recognised as the Valley of Achor, other circumstances not being in any manner contradictory to such an identification, it may be inferred that this is the heap sought for. The southern cairn cannot be the one, as it is situated on a hill, and not in the valley as the northern one is, namely, in the valley with the gloomy name; and therefore I conclude that the northern cairn is Achan's heap, and find that this identification suits very well all the requisitions of the boundary line.

4. "The idea that Khirbet Soma is Beth Shemesh implies two errors: first, that Soma cannot be Beth Samys, as this is found in Hizmeh, the Hebrew Agmaveth."

I would answer to this, If Hizmeh be the Hebrew Agmaveth, as I think it is, how can it at the same time be Beth Samys? Two different names generally mean two different objects as well; and then what was Khirbet Soma if not Beth Samys?

"Secondly," according to Captain Conder, "Soma being spelt with an Ain has nothing to do with Beth Samys," &c.

I humbly wish to state that, according to my ear, the name is pronounced by the natives in such a way that it must be spelt in a manner which makes it remarkably like Samy, and therefore it may well be Beth Samys or Beth Shemesh.

5. "Why is En-Rogel placed at Bir Eyub? This is not the general belief of students."

A. I follow Robinson's and the German school of students, and have, I believe, the right of my opinions, as I find that it was the general belief of English students as well till M. Clermont-Ganneau believed that he had discovered the stone Zohaleth at Siloam, and therefore identified the Virgin's Fount with En-Rogel, though, according to 2 Kings i, 9, En-Rogel cannot have been nearer the town than Bir Eyub, but that it is probable that Adonijah held his supper and prepared his revolt rather further down, for Josephus ("Ant.," IX, x, 4) says that a place called Eroge (which I believe to be synonymous with En-Rogel) at an earthquake a piece broke off the western mountain and located itself against the eastern mountain. This must also have been at some distance south of Bir Eyub (or En-Rogel), and therefore if the latter is to be considered as the same with Siloam and the Virgin's Fount, Josephus would have had to say that "a piece broke off from the town," whereas he says distinctly that it was outside the town. By taking Bir Eyub to be En-Rogel we avoid all these difficulties.

6. Why is Lifta identified with Nephtoah?

A. Because it can thus be identified both on "topographical" and "philological" grounds. The boundary lines passed through it, as the names of all the places mentioned in the Septuagint as well as our modern Bible versions prove. Then also we have numerous examples of the

change of consonants (especially of the liquids *l*, *m*, *n*, *r*) in ancient names. Thus Jezreel is now called "Zerin;" here final *l* has become *n*. Again, it is an undeniable fact that Bethel was in the days of the Bordeaux pilgrim (A.D. 333) called Bethar, whereas it is now known as Beitin. Here we have *l* becoming first *r*, then *n*. Even at the present day the lower class of natives are constantly interchanging these liquids. American is pronounced "Melican," and the well-known village near Nicopolis (now Amwas) is called by some Latrûn, by others Ratlûn.

7. "Ephron and Ephraim are certainly not the same in Hebrew."

A. I may have been mistaken in this assertion, but certainly not in the point I wished to prove. North of the road between Kulonieh and Kustal there exists a Khirbet Farhan. It is marked in the second edition of Van de Velde's map, but does not appear on that of the Palestine Exploration Fund. I have been told that this name is identical with Ephron, Joshua xv, 9, and therefore when we read that the boundary line "went out to the cities of Mount Ephron," the mountain on which Kulonieh is situated is evidently meant, and besides Kulonieh the cities would, I presume, be Beit Talma, Beth Misse, Farhan, and Kustul, all situated on one and the same mount.

8. "Ikbala is a Crusading convent, and nothing else."

A. This I allow; but though I attach no importance to the *ruins*, I do to the place itself and to its name, for as at the present day there is a fountain watering some gardens there, so also as far and even further back than the conquest of the land by Joshua there must have been something here. Later on we find mention in connection with Kirjath Jearim (which Robinson and others locate at Abu Ghosh) of a place called "Baalalah," and we may conjecture with a good deal of probability that it is the same as the place referred to, though the Crusader's convent may have borne another name. Again, the word Ikbala may be translated as "place of meeting," "place of reception," or "place of delivering or handing over." This evidently refers to some important event, possibly the story of the ark of the covenant, possibly the meeting of the disciples, in the same way as during the Middle Ages Abu Ghosh was considered to be Anathoth.

Thus far on Captain Conder's questions.

Following the boundary line we now reach Kirjath Jearim, which Robinson and others identify with Abu Ghosh, is still being called Kiryet, though no longer Jearim but Anab. Captain Conder brings forward another identification, viz., Khirbet "Erma," about two hours further south. Here the word Kirjath is missing, and I am besides told that the word "Erma" has nothing to do with Jearim, and comes from another root (namely, ערם in Hebrew, and عرم in Arabic), and means a heap of wheat on the threshing-floor (compare Ruth iii, 7, and Jeremiah i, 20, and not from יער = وعر which is the root of Jearim, which means a rocky mountain slope covered with forest. As Khirbet Erma has exactly

the form of a heap of wheat, the site already being a conical hill and the ruin shaped up to a point at the summit thus—



it is quite clear is a modern one, taken from its form and having nothing to do with Kirjath Jearim. So I find no reason for giving up Kiryet el Anab as Kirjath Jearim, the more so as I find the continuation of the boundary line testifying to this. To the above I may add that from Saris it went on to Mount Jearim and then to Kesla. It is remarkable that just on this rocky mountain slope there still exists small forests or groves, which are considered sacred to some saint or ancient deity of the country. No one dares fell a tree or take a seed from these groves, hence they have been preserved till the present day. This would indicate that even in Joshua's time they existed already and were points mentioned on the boundary line.

C. SCHICK.

YOMA, OR THE DAY OF ATONEMENT—*continued.*

CHAPTER VI.

1. THE two goats of the day of atonement were commanded to be both alike in appearance¹ and in height and in price;² also in being purchased both together. But even if they were not alike they were lawful. If one were purchased to-day and one to-morrow they were lawful. Did one of them die; if it died before the lot had been cast he took a fellow for the other, and if it died after the lot had been cast he brought another pair, and cast the lot upon them afresh. If that for the Lord died³ he said, "let that upon which the lot for the Lord comes up stand in its stead," and if that for Azazel died, "let that upon which the lot for Azazel comes up

¹ Both of them white, or both of them black.

² For three scriptures are written (Levit. xvi, 5, 7, and 8): "And he shall take of the congregation of the children of Israel two kids;" "And he shall take the two goats;" "And Aaron shall cast lots upon the two goats." And since by שְׁעִירִים is understood two [goats], why are we taught to say two, two, two (three times), but because they should be alike in appearance, in height, and in price?

³ Thus it is explained: if that for the Lord died, he said, let that upon which the lot for the Lord falls stand in its stead; and if that for Azazel died, he said, let that upon which, &c.

stand in its stead." And the second *goat*⁴ was allowed to feed until it became defiled, when it was sold, and the price of it put to the voluntary offerings, because a sin-offering of the congregation could not be consigned to death.⁵ And, further, Rabbi Judah said,⁶ if the blood of the goat for the Lord became spilled *before the sprinkling was completed*, the goat which was to be sent away was allowed to die; if the goat which was to be sent away died,⁷ the blood of the goat for the Lord was poured out.

2. He *now* came to the goat that was sent away⁸ and laid his two

⁴ If that for Azazel died, and now there were two for the Lord, one from the first pair, and one from the second pair, and with one of them the atonement was made, the second one was allowed to feed; and in like manner, if that for the Lord died, and there were now two for Azazel, one was sent away and the second was allowed to feed. And the second one of the second pair was that which was allowed to feed until a blemish happened to it; and the second one of the first pair was that which was offered if it was for the Lord, or sent away if it was for Azazel, because a living animal might not be repudiated; and if there happened at any time a defilement to [either of] them, they were still able to remedy this by substituting another for it.

⁵ This that we learn about letting sin-offerings die, we learn in reference to those of an individual; but the goats of the day of atonement were sin-offerings of the community, as is written (Levit. xvi, 5), "And he shall take of the congregation of the children of Israel;" and the letting a sin-offering die, this is, that they put it into a certain chamber and left it there until it died [of hunger].

⁶ If the blood of the goat for the Lord became spilled, the goat which was to be sent away was let die, because the commandment in reference to the blood had not been performed, and in reference to all those parts of the service which were performed in white garments, whether within or without, חֻקָּה, "a statute," is written to hinder [*i.e.*, to show that the service cannot be regarded as complete unless each of these parts is done in due order], and it was necessary to bring other blood, which could not be otherwise than by lot, and since in his opinion a living animal might be repudiated, the first goat, which was to have been sent away, was let die.

⁷ Although according to the words of all the sending away did not hinder; for it is written, "a statute" to hinder in those things which the priest did in white garments, not in those which were done by the hand of אִישׁ עֵתִי, "a fit man" (A. V). We learn from the scripture "[the goat] which shall be presented alive before the Lord to make an atonement with him" (Levit. xvi, 10, 11). To what time was it required that the goat to be sent away should stand living [before the Lord]? Until the time of sprinkling the blood of its fellow. And if it died before then, the blood had not made any atonement at all, and therefore it was necessary to replace it, and this could only be by lot, and it was required for the two. And the first was repudiated, for all acknowledge that beasts slaughtered may be repudiated.

⁸ After he had finished the sprinkling of the blood of the bullock and goat, the priest came to the goat which was to be sent away in the place where he had been put opposite the place of sending away.

hands upon it and confessed. And thus he said, "O God, they have done iniquity, they have transgressed, they have sinned before Thee, Thy people, the house of Israel. O God, forgive now the iniquities and the transgressions and the sins which they have done and transgressed, and sinned before Thee, Thy people, the house of Israel, according as it is written in the Law of Moses, Thy servant, saying (Levit. xvi, 30), "for on that day shall *the priest* make an atonement for you, to cleanse you, that you may be clean from all your sins, before the Lord." And the priests, and the people standing in the court, when they heard the *shem hamphorash* [*nomen expositum*] proceed out of the mouth of the high priest, bowed down and prostrated themselves, and fell upon their faces and said "blessed be the glorious name of His Kingdom for ever and ever."

3. They delivered the goat to him who was to lead it away. It was lawful for any one to lead it away, only that the high priests made it a fixed rule⁹ not to allow a layman to lead it away. Rabbi Jose said "once Arsala of Tsefurieh led it away, and he was a layman."

4. And they made a platform¹⁰ for him, on account of the Babylonians, because they used to pull his hair and say to him, "Go and go out! Go and go out!" Some of the chief men of Jerusalem¹¹ accompanied him as far as the first hut.¹² There were ten huts between Jerusalem and *tsook*, ninety stadia *רס*,¹³ seven and a half to each mile.¹⁴

5. At every hut they said to him, lo, *here is food*; lo, *here is water*,¹⁵ and they accompanied him from hut to hut,¹⁶ except the last one, for they

⁹ That they should send it away, and the *beth-din* of the priests did not allow a layman to lead it away.

¹⁰ They made a *kebesk* like a kind of step, which was high, and by means of this *kebesk* he went out of the court and out of the city, in order that the Babylonians might not touch him who led away the goat, because they were accustomed to pull him by the hair and say to him: "Go quickly and go out, and let not our iniquities remain any longer upon us."

¹¹ Some of the most esteemed men of Jerusalem.

¹² They made huts on the road, and people went to dwell there before the day of atonement that they might accompany him from hut to hut.

¹³ From Jerusalem to *tsook*. Every lofty and precipitous mountain is called *tsook*.

¹⁴ Seven and a half stadia, *רסין*, to each mile. I have heard that we ought to read *רס* with *vau*, and these are two hundred and sixty-six paces, according to the sum of the word *רס* [*ר*=200, *ו*=6, *ס*=60], so that seven and a half *רסין* would be two thousand paces, less five; nearly the measure of the Sabbath boundary, and ninety such stadia are twelve miles.

¹⁵ They said this to him only to comfort his heart, because he who has a loaf in his basket does not become hungry like him who has no loaf in his basket. But never did a man [leading away the scape-goat] find this necessary.

¹⁶ From Jerusalem to the first hut was a mile, and there were ten huts, between each two a mile, so that from Jerusalem to the last hut was ten miles. There remained two miles between the last hut and the precipice: they

did not accompany him to *tsook*, but stood at a distance and observed what was done by him.

6. What did he *now* do? He divided a band of scarlet and tied one half upon the rock and one half between its horns,¹⁷ and pushed it backwards, so that it rolled over and over as it went down, and became shivered to pieces before it reached half-way to the bottom. He then came and sat under the last hut until it grew dark.¹⁸ And from what period did his garments become unclean?¹⁹ From the time he went outside of the wall of Jerusalem. Rabbi Simeon said "from the time of pushing it down the precipice."²⁰

7. He *now* came to the bullock and the goat²¹ which were to be burnt, opened them and took out those parts which were to be offered upon the altar. He put them into a dish,²² and burned them upon the top of the altar.²³ They slung the carcasses upon poles,²⁴ and conveyed them out to

accompanied him one mile, according to the measure of the Sabbath boundary, and stood at a distance and observed what he did.

¹⁷ He did not tie the whole of the scarlet band to the rock lest it should become white immediately, before the goat was pushed down, and from joy that the band of scarlet had turned white (which showed that their iniquities had been already atoned for) he might forget the command to push it down, and think that the command was already fulfilled after the band had turned white. And he did not tie the whole of it between its horns, lest at the time of being pushed down, the goat might turn its head under its body as it fell backwards, so that one could not see the band as it turned white, and all Israel would be troubled; therefore he tied half to the rock, and the halves did not become white until the whole work was completed. And as he tied the half between its horns last, even if it did turn white immediately he would not omit the pushing down, because he was then engaged with it.

¹⁸ He returned to the last hut, and although one going beyond the [Sabbath] boundary, even by permission of the wise men, was allowed only two thousand cubits from the place from which he had gone out by permission, to this man it was permitted [to come back two miles from *tsook* to the last hut], lest he should be afraid to remain in the wilderness after dark.

¹⁹ As it is written (Levit. xvi, 26) "and he that let go the goat for the scape-goat shall wash his clothes."

²⁰ The decision was not according to R. Simeon.

²¹ After the high priest had delivered the scapegoat to him who was to lead it away, he came to the bullock and the goat which were waiting to be burned, and opened them and took out the parts which were to be offered on the altar.

²² A dish, קערה, one of the vessels of service.

²³ It is not possible to say that he burned them now, for he was dressed in the white garments, and had yet to read the section of the law in the white garments, but it is so said, that they were put into the dish, in order that they might be burned afterwards when the time arrived, after he had bathed and put on the golden garments.

²⁴ They were slung up, as it were [and carried by men upon poles], entire with their skins, and their flesh, and their dung, but with their bellies opened to take out the parts which were to be burned upon the altar.

the place of burning.²⁵ And from what period did their garments become unclean?²⁶ From the time that they went outside the wall of the court. Rabbi Simeon said, from the time that the greater part of the offerings became on fire.²⁷

8. They said to the high priest "the goat has reached the wilderness."²⁸ And whence did they know that the goat had reached the wilderness? They made great *heaps of stones*,²⁹ and waved handkerchiefs, and they knew that the goat had reached the wilderness. Rabbi Judah said "had they not a great sign? From Jerusalem to Beth Hidudo³⁰ was three miles, they walked a mile,³¹ and returned a mile, and waited as long as it would take to walk a mile, and then knew that the goat had reached the wilderness." Rabbi Ishmael said "and had they not another sign? A tongue of scarlet was tied at the door of the Temple, and when the goat had reached the wilderness, the tongue turned white, as is said (Isaiah, i, 18,) "though your sins be as scarlet, they shall be as white as snow."

CHAPTER VII.

1. THE high priests *now* came to read.¹ If he wished to read in the white garments,² he did so; and if not he read in the white stole,³ which was of those *garments* which belonged to him. The minister [*chazan*] of the synagogue⁴ took the book of the law and gave it to

²⁵ Outside of Jerusalem.

²⁶ The garments in which they were employed in performing the service, as it is written (Levit. xvi, 28), "and he that burneth them shall wash his clothes."

²⁷ The decision was not according to Rabbi Simeon.

²⁸ Because they were not permitted to begin another part of the service until the goat had reached the wilderness, as is said (Levit. xvi, 22), "and he shall let the goat go into the wilderness," and afterwards (v. 25), "and the fat of the sin-offering shall he burn upon the altar."

²⁹ Great stones raised one upon another where the watcher stood and waved handkerchiefs.

³⁰ This place was the head of the wilderness, and Rabbi Judah thought that when the goat reached there the commandment was fulfilled, although it had not reached the precipice, צִוִּי. The decision was not according to Rabbi Judah.

³¹ As we are told above, the chief personages of Jerusalem accompanied him to the first hut, and when they returned and waited afterwards as long as one could walk a mile, they already knew that the goat had reached the wilderness.

¹ The section for the day.

² He read in the white garments in which he had performed the service of the day, for it was permitted to put on the priestly garments even though it was not the time of the service, for the priestly garments were given that the priests might make use of them.

³ A dress made like a kind of white shirt, and it was of those which belonged to him because the reading of the section was not worship.

⁴ The *shamas*, servant or deacon.

the president [*rosh*] of the synagogue,⁵ and the president of the synagogue gave it to the sagan [or vicar] and the sagan gave it to the high priest, and the high priest stood and received it,⁶ and read. He stood, and read, **אֲחֵרֵי מוֹת**, "after the death" [Levit. xvi], and **אֶחָד בַּעֲשׂוֹר**, "also on the tenth" [Levit. xxiii, 27],⁷ and rolled up the book of the Law, and put it into his bosom. And he said "more than what I have read before you, is written here;"⁸ and **בַּעֲשׂוֹר**, "on the tenth," in the book of Numbers [xxix, 7], he said without the book,⁹ and pronounced eight blessings: for the law,¹⁰ for the service, for the confession,¹¹ for the forgiveness of sins,¹² and for the sanctuary¹³ by itself, and for Israel by themselves, and for Jerusalem by itself, and for the priests¹⁴ by themselves, and for the remaining prayer.¹⁵

⁵ By his direction all the necessary duties of the synagogue were distributed, who should say the *haph Torah*, and who should divide the *shma* (hear O Israel, &c.), and who should pass before the ark. And they gave the book of the law from one to the other on account of the honour due to the high priest to show that there were many offices below him.

⁶ It is understood from this that until now he had sat, and we thus learn that he read in the court of the women, for in the court of Israel, and *à fortiori* in any place more holy than that, it was unlawful to sit; but for kings of the house of David it was lawful to sit in the court, for it is written (2 Samuel vii, 18) "then went King David in and sat before the Lord."

⁷ In the section **אֶחָד בַּעֲשׂוֹר** [Levit. xxiii, 27], because it was lawful to pass over a portion of the law, *when reading* on one subject, provided the continuation of the subject was so near that the translator did not come to a pause before the reader began again; but if before he could roll the book of the law as far as the place to which he had passed, the translator who was interpreting the portion which the reader read came to a pause, it was unlawful to pass over and to roll, because the congregation would be sitting and expecting, and this was not for the honour of the congregation.

⁸ In order not to bring contempt upon the book of the law—lest when they saw that he said the third section without the book, they might think that the book of the law wanted that section.

⁹ Because it was more distant from the section *achry moth* and *ach b'asoor* than that the translator could occupy the time taken up in rolling without a pause, therefore they could not roll the book of the law to that place; for they might not roll the book of the law in the congregation because of the honour due to the congregation, and another book of the law they might not bring, lest the first should be dishonoured, and they should think it defective.

¹⁰ Two blessings, one before it [the section] and one after it, as we bless in the synagogue.

¹¹ The blessings **מוֹדִים** and **רָצָה**.

¹² The blessing **סֶלַח לָנוּ**.

¹³ That the *shechinah* might remain in it.

¹⁴ That they might be blessed and their offerings accepted.

¹⁵ This is explained in the Gemara. Beseeching, singing, praying are before Thee for thy people Israel who need to be saved, blessed be Thou Lord, who hearest prayer.

2. He who saw the high priest when he read did not see the bullock and the goat burned, and he who saw the bullock and the goat burned did not see the high priest when he read; not because he had not the right, but because the way was distant and the acts were both of them performed at the same time.¹⁶

3. If he read in the linen garments, he sanctified his hands and his feet, stripped, went down and bathed, came up and wiped. They brought to him golden garments, and he dressed and sanctified his hands and feet, and went out and offered his ram and the ram of the people,¹⁷ and the seven perfect lambs of one year old. The words of Rabbi Eliezer. Rabbi Akibah¹⁸ said "they offered them with the continual sacrifice of the morning, and the bullock for the burnt offering and the goat which was offered without, they offered with the continual sacrifice of the evening."

4. He sanctified his hands and his feet, and undressed and descended and bathed, and came up and wiped himself. They brought to him white garments and he dressed, and sanctified his hands and his feet. He went in to bring out the bason and censer. He sanctified his hands and his feet, and undressed and descended and bathed, came up and wiped himself. They brought to him golden garments, and he dressed and

¹⁶ This is said lest we should think that he who saw one service was not permitted to leave it and go to see another, for we may not leave one precept for another: and to see the service is a precept, for "in the multitude of people is the king's honour" [Prov. xiv, 28], whence we are taught that he did not pass by a precept inasmuch as he was not engaged in it.

¹⁷ The reason of R. Eliezer's opinion is that the ram of the high priest and the ram of the people, and the fat of the sin-offering, and the taking out of the bason and the censer being all written first in the law of the priests (*cf.* Levit. xvi), in the section of the day of atonement, are to be performed first, and afterwards the additional sacrifices, the bullock for a burnt-offering, and the seven lambs, and the ram which was prepared without, were all offered with the continual sacrifice between the evenings, as is written at the end in the book of Numbers.

¹⁸ Rabbi Akibah said that the bullock for a burnt-offering and the seven lambs of the additional sacrifices were offered with the continual sacrifice of the morning, because it is written (Numb. xxviii, 23) "besides the burnt-offering in the morning which is for a continual burnt-offering," &c. Therefore the additional sacrifices of the burnt-offering of the morning were made near to it, and afterwards the service of the day, and then the goat which was prepared without: and although it was one of the additional sacrifices it might not precede the service of the day, because it is said in reference to it (*ib.* xxix, 11), "beside the sin-offering of atonement," whence we learn that the goat whose blood was sprinkled within, which belonged to the service of the day, preceded it, and afterwards his [the high priest's] ram and the ram of the people, and then the fat of the sin-offering. All of these were at the third bathing. And afterwards the taking out of the bason and censer, and then the continual sacrifice of the evening. The decision was according to Rabbi Akibah.

sanctified his hands and his feet, and went in to burn the incense of the evening and prepare the lamps,¹⁹ and he sanctified his hands and his feet, and undressed. They brought to him his own garments, and he dressed, and they accompanied him to his house. And he made a feast for his friends when he went out from the Sanctuary in peace.

5. The high priest ministered in eight garments, and an ordinary priest in four: in a coat and breeches, and a turban, and a girdle. The high priest added to these the breastplate, and the ephod, and the robe, and the *golden plate*. In these they enquired of Urim and Thummim.²⁰ And they did not enquire for a private person, but only for the king,²¹ and for the *beth din* (Sanhedrim), and for what the congregation needed from it.

¹⁹ This preparing the lamps was the lighting them.

²⁰ The priest who enquired of Urim and Thummim must put on eight garments. And how did they enquire of Urim and Thummim? The enquirer with his face behind the priest who enquired, and the latter with his face towards the ark, and the enquirer said "Shall I do this thing or shall I not do it?" And he did not ask in a loud voice, and did not consider in his heart, but in a low voice. And the Holy Spirit clothed the priest, and shone upon the breastplate, and he saw letters projecting in the breastplate opposite to his face, "do so," or "thou shalt not do so." For there were written upon the stones of the breastplate the names of the twelve tribes, and of Abraham, Isaak, and Jacob, and the words *שְׁבִטֵי יְהוָה* [Psalm cxxii, 1], so that the whole alphabet was there. And the Holy Spirit instructed the priest how to join the prominent letters one with another until the meaning of the words was ascertained.

²¹ For it is written (Numb. xxvii, 21), "And he shall stand before Eleazer the priest" &c.; *he*, that is the king, "and all the children of Israel with him;" all the children of Israel were with him to go out to war after him, namely the [priest] anointed for war. And for what the congregation needed from it. It is written "and all the congregation"—these are the great Sanhedrim.

(To be continued.)

